

Consumerism rejected by Christian farmers

Consumerism was attacked in no uncertain terms by the Christian Farmers Federation of Ontario in its brief to the Standing Committee on Finance, Trade and Economic Affairs in Ottawa.

The brief stated that Christian farmers in Ontario rejected totally the socio-economic philosophy of the proposed Competition Act, Bill C-42, being rushed through Parliament by Consumer Affairs Minister Tony Abbott.

"This whole Bill is based on a socio-economic philosophy that is nothing other than a blatant consumerism," according to Elbert van Donkersgoed, executive director of the Christian Farmers Federation of Ontario. He appeared along with a number of executive members of the Ontario

wide general farm organization before the standing committee to call for the rejection of the whole philosophy on which the Competition Act is based.

The C.F.F. brief didn't even bother to criticize the specific structures and mechanisms to regulate competition, proposed in the Bill. This has been the approach of other farm groups.

"How you control competition is not the issue here," said John Janssens, an egg producer from Lambton County and president of the C.F.F. "The basic role of competition in Canadian trade and commerce is at stake."

The brief rejected totally the socio-economic philosophy expressed in the preamble of the act.

"We reject the view that efficiency must be the ultimate goal of Canadian trade and commerce as stated in the

preamble," said Elbert van Donkersgoed. Neither efficiency nor competition can be ends in themselves. Making these the basic standards for trade and commerce is a blatant consumerism. Our standards for all parts of society must be justice, stewardship and meaningful life-style. Efficiency and competition should be no more than tools to work towards these more basic goals.

When asked if their criticism of the Bill was the result of its indirect attack on marketing boards, Mr. Janssens said that farm boards were only a part of the issue.

"Certainly," said Mr. Janssens, "we are concerned for agriculture but this Bill is not good for any other part of the economic community either. We reject it for all of trade and commerce in Canada."

FOCUS

Christian Television Week

SWITZERLAND (EP) — A program about Christians suffering persecution in South Korea took top honors at the Fifth International Christian Television Week here.

"Anno Domini, South Korea", produced by the British Broadcasting Corp. (BBC), contained interviews with dissident Christians in South Korea.

Campaign against drinking

GARRISON, N.Y. (EP) — Rev. David Wilkerson, founder of Teen Challenge who has worked with young drug addicts for the past 20 years, has started a major campaign against the growing problem of alcoholism.

"The two most popular words in school today are 'cruising and boozing'," he said. "We face the possibility of having over one million young alcoholics next year."

Congregation collects a million

TORONTO, ONT. (EP) — The Peoples Church, Canada's largest evangelical congregation, has pledged \$1,129,788 for world missions this year. The 2,000 adults (and another 2,000 in Sunday School) support 470 missionaries overseas of which some 350 are Canadians — about 35 from the People's own congregation — and the rest are nationals in the various countries.

At home the funds are used to support such ministries as the Peoples Christian School, Peoples Christian Ranch, Peoples TV ministry, Yonge Street Mission, Richmond College and the Ontario Bible College. This year's pledge is the largest in the church's 49-year history.

Chr. Ref. Synod note.

This year's president of Synod is Rev. B. Nederlof of Hamilton (Immanuel), Ont. Rev. L. Tamminga of Willowdale is first clerk.

Efforts to revive "De Spiegel" fail.

Due to a lack of subscribers the "Nieuwe Spiegel" has been forced to terminate publication. The Dutch language magazine, printed in Kalmhout Belgium, was an attempt to revive the once popular Dutch, Christian magazine "De Spiegel". The editor, C.J. Marree, writes that the decision to stop publication was a difficult one.

Disease threatens Honduras farmers

by Tom Post

Mr. Post is part of the Christian Reformed World Relief Committee's team in Honduras. He teaches gardening as part of a family orientation program.

El Rion means big river. Campesino means peasant farmer. This is the story of my first experience with the campesinos of the village called El Rion in the high mountains of Western Honduras.

Poor in character he is not. The simple, quiet hospitality, the respectfulness, and the ready, servant attitude of the campesino show a depth of character that should serve as an example to any who would understand humility. Neither is the campesino poor in environment. The picturesque bending of the valley stream, the panoramic beauty of the pine-covered mountains, and the deep tranquility of the starry nights are the campesino's rich solace.

However, in El Rion there is grief and fear. German measles causes the death of two children in one family and a third in another in a single day. The disease has been spreading toward El Rion for nearly three months while the medical authorities have not acted. Now, due partly to mal-nutrition, all the children under twelve are in great danger. In the midst of the mountain beauty there is weeping.

Why couldn't this disease have been stopped or diminished before it spread to El Rion? In other villages, the campesinos say that up to six children were buried in a single day. Why? The responsibility to ask for outside medical help lies in the nearest mayor's office, which is three hours away by horse or mule. During the preceding three months the only medicine sold in the area has been sold by the mayor's wife, at very high prices. There has been no request for outside help.

In the twelve-by-twenty foot adobe church of the El Rion congregation twelve men meet by the light of a kerosene lamp to discuss their needs



A CRWRC worker speaks with a campesino, a Honduran peasant farmer.

with us. As two agriculturists, one Honduran, one American, we represent CEDEN, the arm of evangelical churches of Honduras, through which CRWRC works. Their greatest needs are medical help for the sick children and sufficient corn to be able to eat their daily tortillas until the next harvest.

That prayer with which we part touches me deeply: a plea from a people so dependent on God for healing because they cannot afford a private doctor, and so dependent on God for food because they either have no land of their own or no money to invest in such things as fertilizers.

It is now five weeks since we first visited El Rion. This week medical help will finally arrive, the Lord willing. The reasons for the delay are a tale of frustration. Why is it so hard to get qualified personnel out of their offices in the cities, together with the vaccines and medicines, to the area of greatest need?

Twice the campesinos have been

promised a doctor's visit and twice they have brought down mules to carry the doctor and medical supplies, and twice no doctor came. Finally, with CEDEN providing two nurses and \$1,500 worth of medicine, and with the ministry of public health providing doctors and vaccine — help is on the way! We had to plead through an unending chain of nurses, mayors, doctors, directors, and assorted politicians that produced no action. But finally in spite of human hardness of heart, help is on the way; the Lord has shown mercy.

To see the pretty patches of wheat, to listen to the verdant pines, to feel the cool, moist soil, and to see the short men with their long machetes hard at work gives hope that life, for the campesino of El Rion, must improve. To share in the hurt of being too poor to pay for a private doctor impresses one forever with the witness of faith expressed in their prayer that night, because for the campesino of El Rion life has always been this way.

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NEXT WEEK

Abortion & Euthanasia

VIEWPOINT

Meet my friend

Who are your friends? With whom do you associate? Where do you spend your evenings or weekends?

Friendship is becoming a very real problem. Friends are hard to come by and good friends are a rarity. Sure, there are good-natured acquaintances around who help you out in a jam and there are people you visit often or see at church with whom you can comfortably drink a cup of coffee. But friends are hard to find, aren't they?

The need for companionship — "friends" if you will — is almost instinctive in man. Toddlers constantly see the need to have friends, and peer group recognition starts at an early age. That driving search for friendship often leads to tragic relationships in young people as well as married folk.

You often hear of young people who have been led astray because they "hang around with the wrong crowd"

But this ability to seek out "wrong" friends is certainly not unique to teen-agers. Many married folk, and especially newlyweds, I think, often find non-Christian friends as a result of loneliness. There is nothing wrong with acquaintances outside the church. It results from a very natural course of events at work or at public school.

The danger comes not in "knowing" people who are non-Christian but it comes in "depending and relying" on those who are non-Christian. Friendship by its very nature indicates that there is a close bond between two people.

You undoubtedly know people in your neighbourhood whom you might consider fine people, good neighbours who often help you out when you are in a jam. They are acquaintances and you are normally content to leave it that way.

There are a number of biblical examples which point to the impor-

ance of friendship. One striking passage is found in Exodus when "the Lord spoke to Moses face to face, as a man speaks unto his friend." The Lord, in that instance, considered Moses a friend. You can pour out your heart to your friend and your innermost thoughts often come out in the conversation between friends.

Moses again writes in Deuteronomy about friendship. He refers to a friend "which is as thine own soul". If a person can come that close to you that he becomes part of your soul, then that indeed is friendship. Do you have such a bond with a friend where you are able to talk together as God talked to Moses and where your friend becomes part of your soul?

And yet, that is friendship. That closeness is often felt between boyfriend and girlfriend ... that intimate sharing of thoughts. I think that we have become afraid to share our thoughts with others. We have become too individualistic, too independent. And yet, if ever there was a time when friendship was needed, it is now.

There are so many social and work-related pressures now, that we need to have somebody to talk to, to really bare our soul. There is a desperate need for friendship.

It is important that each of us finds a person whom he could truly call a friend. He or she must, firstly, be a child of God, a Christian. There could also be similar interests and possibly lifestyles. But then we become too materialistic. Then we base friendship on "things of this world".

God talked to Moses "as a man speaks to his friend." "What on earth did God and Moses have in common, you ask. Exactly nothing. But they had everything in common when it came to heaven. And that is friendship.

Keith Knight

by Keith Knight

NEWS VIEWS

Flying chickens, biting pigs

Last year was considered the worst year in modern times for earthquakes, with an estimated 700,000 people killed in quakes around the world. Scientists have been scrambling to find ways to forecast earthquakes in highly populated areas.

But all these forms of man's scientific ingenuity have failed to produce a sure-fire method of pre-determining earthquakes.

You will undoubtedly recall that the major earthquakes took place in China, Guatemala, Italy, the Philippines and Turkey. If the time and place of the earthquakes could have been predicted, scientists argue, the areas could possibly have been evacuated and thousands of lives saved.

These same scientists, in an effort to battle the natural activities, have been using the most sensitive and sophisticated electronic equipment in an attempt to determine with any reliability when or where these earthquakes will occur.

But their eyes are turning to chickens, pigs, mice, and rats for possible solutions. Observers in China, Japan and Italy, as well as in the U.S., have noticed strange animal behavior within hours or minutes prior to earthquakes. Chickens suddenly fly into trees. Pigs start biting each other, snakes slither out of their dens in the middle of winter, dogs bark madly.

Scientists are puzzled at the animals' behaviour but a number of possible reasons have been established. Certain animals, such as sharks, are sensitive to small variations in the earth's magnetic field. There may be sounds peculiar to earthquakes which spark reaction in these animals. Many species of animals have a much

greater range of hearing than humans, enabling them to hear extremely high or low frequency sounds.

Research continues on these possible reasons for animal behaviour. Scientists seem to be shoving sophisticated electronics aside and concentrating on a study of animal behaviour instead. A colony of pocket mice have been placed in seven artificial burrows buried in the ground near a known earthquake area in Southern California and 20 kangaroo rats have been placed in cages above the ground. Their movements are being monitored.

Perhaps someday human lives will be saved by flying chickens and biting pigs as early warnings of earthquakes.

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by Dr. Louis Praamsma

WORLD AROUND US

He has been called a controversial ambassador, and without any doubt he has tread on the toes of various persons and parties in an almost ruthless manner. Must we call him inexperienced? Most clearly he does not show the tact, the care, the diplomacy which usually are characteristic of the men of his profession. Or does he consistently apply for the job of being the first black president of the United States? He seems to be a man who dreams his own dreams.

You will understand by now that I am writing about Andrew Young, the ambassador to the United Nations in the Carter-administration.

Young, a former minister and cooperator of Martin Luther King, is a personal friend of president Jimmy Carter. In the short time of his appearance on the international scene he has spoken many words of which he has withdrawn some, and he always has shown himself to be a man of one purpose, or, more to the point, a man with a one-track mind. He has discovered racism everywhere; nobody can be trusted because there is somewhere a racist slant in the corner of his heart.

Andrew Young makes the impression of a man wearing very dark glasses; and anything he looks at is

colored by those glasses.

His most recent statements on the subject of racism are, according to my daily newspaper, to be found in Playboy Magazine. During the elections for the American presidency Jimmy Carter expressed his opinions in an interview with a reporter of that sexual-sensational magazine and Young followed this, in my view, degrading example.

In this interview Young called the former U.S. presidents Ford and Nixon racists, because they had no understanding of the problems of the colored people anywhere. He chided Americans for getting upset about Cuban and Russian activities in Africa; at a former occasion he had called the Cuban presence in Angola "a stabilizing influence"; he now added the gloomy prediction: "If there is a race war in South Africa, there will be a race conflict in the United States that will start with whites attacking blacks."

Young also spoke of the man who before him tried to give leadership in a storm-tossed world, the former secretary of state Henry Kissinger. The big weakness of this once so powerful man had been, according to Andrew Young his failure to understand that "racism is one of the most powerful dynamics

in the world today." He also offered a psychological solution for the problem of this alleged weakness. "I think the horrors of racism on Kissinger's childhood were so terrible that in order to function, he had to put it behind him. Otherwise, he would have been so bitter and filled with hate, that he never could have done anything." As I said, Young seems to discover racism everywhere.

In one of his public speeches he said that "the British invented racism." In another he called the Swedes "terrible racists" because they treat the blacks as they are treated in "Queens" (Queens is the district of New York City where Young once lived).

In another he declared the South African government to be "illegitimate". For good measure Young does not refrain from calling himself also a racist. In the hearing of a session of a Senate committee he described himself as probably contaminated with racist ideas. Questioned by senator Jacob Javits about his comments on Ford and Nixon, he answered: "As I use the term, I'm a racist, senator. I don't think you can be born in the 20th century and not be contaminated by the problem of race. I think it is something we all must struggle with.

And the only thing that bothers me is when we're not struggling."

It is small wonder that the American government more than once had to disavow the rash pronouncements of its ambassador. He himself had to apologize for his statement on the British as inventors of racism; the State Department publicly disagreed with his appraisal of the presence of Cuban troops in Africa; and it corrected his qualification of the South African government as illegitimate.

However, in spite of all this, president Carter shields this ambassador. Recently he publicly declared: "When Andy Young goes to South Africa or to any of the many countries he now can go to, and when he speaks for our country, he speaks with my full authority and my complete support."

The Russians have drawn quite another conclusion. A Tass commentator said that "Young is allowed innocent pranks, because he is not taken seriously in his own country."

Our own conclusion is that this former minister seems to be preoccupied with racism almost as much as Adolf Hitler, who saw a Jew around every corner. Racism is a sin but it is not the only sin; and not every sin is racism.

LETTERS

An experience and a challenge

Dear Sir:

A few months ago, during the Christmas season, we were with our relatives in the eastern part of the state Veracruz in Mexico. Just about all of our relatives of my wife's side live there. As we had done in previous years, and because we had the means to do it (we travel in a converted schoolbus), when Sunday came, we took those who wanted to go with us, to attend the evangelical church in a little village close by. Close for us, since we had transportation, but it is little different for those who have to walk or use local transportation as the roads are quite bad.

The service was good with enthusiastic singing and words of testimony, followed by a very good, practical Sunday school lesson from a difficult book, the letter of Paul to the Hebrews. This particular church is in a Catholic community, where many people are looked down upon if they have something to do

with some other faith or religion, except the traditional one. It is far easier not to attend any church, than to show an interest in something different: It may cost you your job, or create other problems within the community.

Following the service, the pastor asked, if we were going to visit his homechurch as well, which is in the interior part of the state and if we were, could go along to visit his kinfolk. Why not. We had the time and so agreed to go the following Wednesday. I really was not too enthusiastic about it, being unaware at the time, what a marvelous blessing the Lord had in store for us.

Since we had enough room, we took along about ten or so of our family as well. We stopped to pick up the pastor and then followed the highway to a larger city, where there was also an evangelical church. Here we stopped for a while, as the pastor wanted to see some friends. We waited and we waited. Soon enough we

found out the reason. The pastor we had brought along, had located the pastor from his home church, who desired a ride, along with his wife and some of his family, so that they could spend New Year's with his congregation in the hills. More people in our bus, which was already crowded! And what else? A bicycle, a small mango tree, a live chicken, a bunch of bags, groceries, and vegetables.

We arrived at the church in the village, after having to pass through a tollgate, where ten pesos was charged for road improvement.

Soon people began gathering at the church for a service, since word that the pastor had come, had been quickly passed around. One older person was already singing hymns by himself in the church.

When the little building was almost filled with the congregation I tried to sneak in and stay in the background. I was soon called to sit in the front with both pastors, who apparently had been waiting for me.

What a service! Here were people who, though desperately poor, with lack of water and little work available, except for farming on little pieces of land, knew our Lord as Master of their lives, and wanted to learn more about Him and to sing praises to His name; whether they can read or not matters little, they still want to be there and hear.

Just as we were ready to leave a knock came on the door of the bus. What now, I thought. We are ready to go. Are there more passengers coming? Upon opening the door we saw the pastor, whom we had given a ride to his church along with some elders of the congregation and in the pastor's hand was the collection of the night, which he presented to me. If I had ever seen love in people's faces, this was the occasion. This pastor was poor, like the rest of his flock, yet here he was, giving me, who did not need it, the offering. I refused, but they insisted, and finally I accepted their gift, after realizing that God wanted to teach

me a lesson, not to be too proud to accept His gifts.

I will not forget the expression on the faces of the pastor and those around him, as they were asking me to accept their gift, and the sincere happiness when I finally did not refuse them.

When we visit our Mexican brothers and sisters on the mission field, we gain much love, and our Lord draws us closer to Himself teaching us a little bit at a time. On this occasion it was patience and humility. I fervently believe our Lord granted me this experience, so that I could relate it to you, and provide you with a challenge.

Are any of our church families willing to match this collection, so that we together can return some of the love shown by our Mexican brethren and help them somewhere? The collection I received was about \$4 in Canadian funds. For them it was much, for us little. Are you ready to accept this challenge? Then please contact me.

Piet Steen
Box 820
Hinton, Alta.
T0E 1B0

Collingwood plans interdenominational school for this September

It was a big day in Collingwood, in the early part of 1977 when the Christian School Society at a specially-called meeting gave the board the mandate to start an interdenominational Christian day school in September of 1977.

Can you imagine starting a Christian day school in 1977 in an area from which 4 years ago only four children travelled 35 miles to Timothy Christian School in Barrie? Many years before, the Christian Reformed Church community in Collingwood started a school society, but the congregation just did not grow. Some evening classes were started with teachers from Timothy Christian School in Barrie. This eventually had to be discontinued, and gradually the idea of ever having a Christian School in Collingwood faded into the background.

Then, a new and exciting thing happened in Collingwood. New families, most of them with young children, came to live in Collingwood and these families desired Christian education for their children. A meeting was called by some of the board members of the old Christian school society and a new start was made.

Since we are only a small congregation of 45 families, we could not see our way clear to start a Christian school in Collingwood. Therefore, it was agreed to enroll the children at Timothy Christian School in Barrie, 35 miles from home. Since transportation costs were so high, the Barrie

school board and society deserve a word of thanks for making Christian education available to our children at a very reasonable cost.

Because of the distance, some of the members naturally and understandably could not send their child 35 miles away from home. Gradually, fears were overcome, and, when the society decided to purchase their own schoolbus, things started to happen. We have at present ten families sending a total of 21 children to Timothy. You may say that this is not much and we agree, but gradually we have detected that people from other denominations are also very much interested in Christian education. Therefore, we decided to start an interdenominational Christian school.

That sounds nice and it is nice, but how do you go about making a Christian school interdenominational, especially when all the members of the board belong to the Christian Reformed Church? We decided to let the entire community know what Christian education is all about. One day was set aside for a one-hour radio talk show on CKCB radio. Guest speakers were Dr. Leslie Kerr and Dr. Jack Fennema.

On the same day, we invited all the ministers and their wives from Collingwood and surrounding areas to a free lunch, where they were introduced to Christian education. Dr. Kerr and Dr. Fennema spoke at this luncheon.

Then, in the evening, we held an open meeting for the public and invited school prin-

cipals, local trustees from other school boards, and persons particularly interested in the area of education. We had a beautiful day and we praise the Lord for being able to tell the community what Christian education means.

Of course, we have growing pains and the most crucial one is to get the school started in September. We have only about 18 families and 30 to 35 children enrolled up to this time to start the school. You may say too small to start, but we feel that God has called us to go on in faith and we trust that He, through His people, will provide.

Many of the worries He has already taken away. We are very fortunate to have two teachers who are willing and eager to come and help us. Mr. Dave Smith has accepted the position as teaching principal, and Mrs. Judy Wilcox has accepted the other teaching position.

We had our sights set on a two-room schoolhouse that is presently unoccupied. The local school board wanted \$6000 per year to rent it, but this was way beyond our means. We made a counter offer of \$100 per month and prayed to the Lord that, if it was His will that we should have this school, He would make it all happen. Finally, in May the local school board had it on the agenda for discussion and the final result was a unanimous acceptance of our proposal. We could not believe it, but trust in God and He will make it happen.

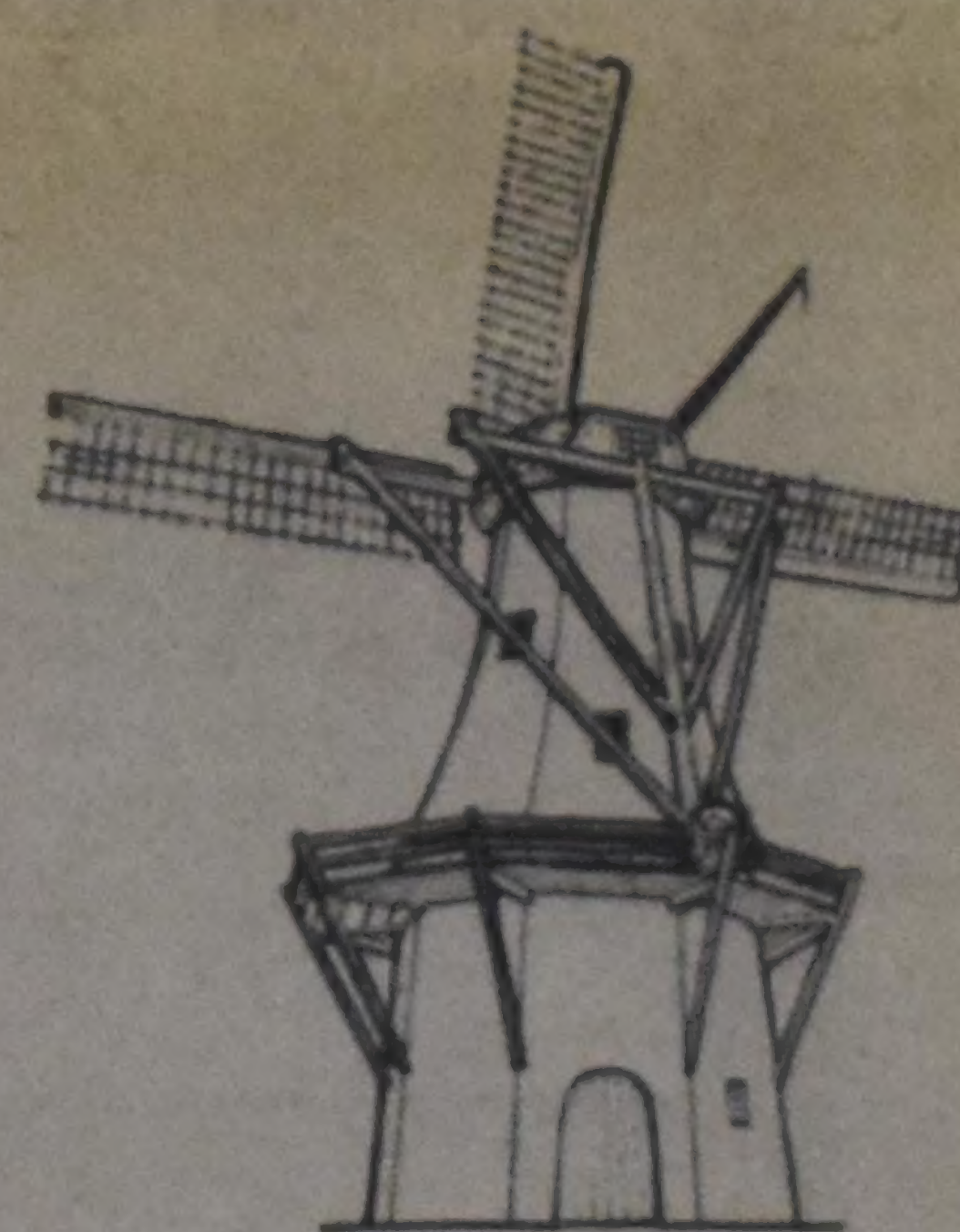
We are thankful to the John

Knox Christian School in Brampton which supplied us with 50 good desks for all grades, free of charge.

Now we have a school, teachers and desks, but need all kinds of equipment, study materials and supplies. If the Lord moves you, and you are able to help us financially, please do help. We need about \$5000 to get the school started in September and, for the small group in Collingwood, it is difficult to pay the tuition fee we have to pay now and also donate the extra \$5000.

You can write to the school society if you as an individual or as a school board can help in any way. The address is: Collingwood Christian School Society, P.O. Box 405, Collingwood, Ont. L9Y 2L8, tel. 705-429-3271.

The Lord has moved us and we trust Him. It is all by His grace that we may do this work in His Kingdom. His name be praised.



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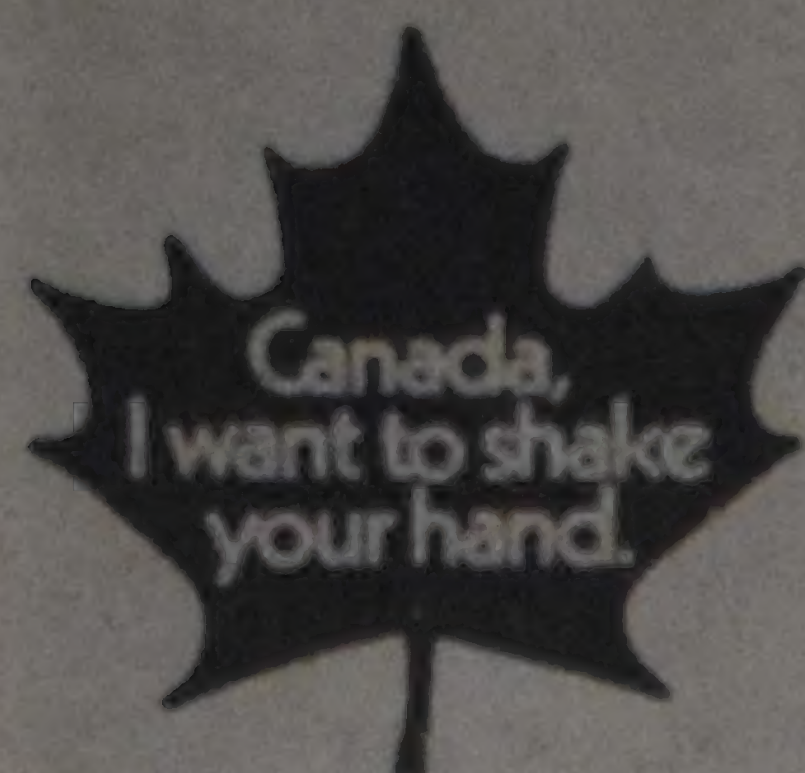
Summer & Spice makes teaching nice.

Teachers join us from July 4 - 15; at Hamilton Elementary School for program studies and writing workshops at all levels and for all interests!

Contact N. Klein, Box 455, Waterdown, Ontario for more information!

One item overlooked in planning of Canadian [Dominion] Day

At the stroke of twelve midnight, June 30, church bells will ring in a new day, a new era, Canada Day, and



Canada Day, July 1

according to some a new future for our land.

There will be parades in the major cities, a twenty-one gun salute and various other activities in Ottawa, theatrical performances, a music festival in Chicoutimi, Quebec; an air show in Lac Saint-Denis, Quebec; a midnight golf tournament in Yellowknife,

N.W.T. a rodeo in Sturgis, Saskatchewan, and international sports events across the country.

Relay teams have been running from Victoria, B.C. and Argentina, NFLD since June 21 to meet in the capitol city on this very special birthday.

Folk singer Anne Murray, historian Pierre Berton and his family, TV's Al Waxman and his family, will travel the land as the government's ambassadors and cheerleaders, together with gourmet cook Bruno Gerussi, "Front Page Challenge" Fred Davis, and other sports notables.

We even have a theme song for the festive occasion, in both English and French. Its title: "Canada, I Want to Shake Your Hand", an odd title for any song if you consider the practical aspect of it. "All who came to this

great land," read the lyrics, "you gave more than a home. You gave hope and peace to everyone and a place to call our own. And when I look back at all we've done and see all we're gonna do, I feel so proud I'm part of it, growing right along with you, Canada."

The whole affair will be advertised on T-shirts, bumper stickers, grocery store counters and every other possible place. But the entire \$2,500,000 celebration will only have a hollow ring unless we, you and I, step out into the open and make a timely statement such as this: "Ahm, let's pause for a minute before we carry on with the festivities and give thanks to God for giving us this great country. He will grant us his blessing, on this occasion if we ask Him."

Rev. J. Nutma leaves Wyoming for Thunder Bay

On Sunday, June 19 Rev. J. Nutma bade farewell to the congregation of Wyoming, Ontario.

In a very impressive service with many delegates and friends from the surrounding area in attendance filling the auditorium to its capacity. Rev. Nutma preached his sermon on Hebrews 6:19. "Our HOPE in God as the sure anchor of our souls".

"Separation pains", Rev. Nutma stated "but there is a HOPE that is sure because it comes from God. That hope remains with you as congregation of Wyoming and goes with me to my new charge in Thunder Bay. Even though it is very difficult to break the close ties as pastor and congregation we do know that the real ties which bind us together in Christ can never be broken and they will remain forever."

Vice chairman of consistory,

Mr. L. Markusse, addressed Rev. and Mrs. Nutma and family on behalf of consistory and congregation. He also welcomed and introduced Rev. J.J. Hoytema as delegate of classis Chatham.

Rev. M.J. Love from the Ministerial Association and Reeve, Mr. Lloyd Bryson from Wyoming Town Council attended. They all expressed their sincere appreciation for Rev. Nutma's active role and interest in the work of classis and in the affairs of the community. Special music was provided by Mr. D. Anjema and Mr. Fred Rusticus with trumpets and Mrs. Joe Anjema at the organ.

On Tuesday, June 21 the congregation met in a more social setting with all societies taking part in the program to say a final farewell to the Nutma's.

It is our prayer as congregation that God may bless Rev. Nutma in Thunder Bay as he has been a blessing in Wyoming.

Wm. DeBoer

Renowned scholar of John Calvin appointed to Calvin Seminary

Dr. Ford Lewis Battles, known as the outstanding authority on John Calvin on the North American continent, has been appointed a visiting professor at Calvin Seminary for three years. Battles will teach church history and will assist in the development of a Calvin Research Center.

Dr. John Kromminga, president of Calvin Seminary, stated to the board of trustees "...the presence of this outstanding scholar on campus should prove to be an excellent stimulus to college and seminary faculties in their own

explorations and development of Calvinism. Battles' seminars on John Calvin are in-depth studies in the life and work of the key figure in Reformed theology, his knowledge in this field is second to none, and his courses should be very attractive to seminary students, area ministers, and some of the more advanced history or religion majors in the College."

Dr. Battles is best known for his translation of Calvin's "Institutes" from Latin to English. Battles taught English at West Virginia University from 1940 to 1948, inter-

rupted by four years of Armed Forces service. Since 1950 he has been professor of church history, first at Hartford and later at Pittsburg Theological Seminary. He was a Rhodes scholar at Oxford University, 1938 to 1940; and earned his Ph.D. at the Hartford Seminary Foundation in 1950.

In addition to teaching, Battles will assist in the development of a Calvin Research Center, a project which has been under way for a long time and which is now about to enter a new phase. The work begun under Dr. Lester De Koster when he was director

of the library and continued by seminary librarian Peter De Klerk has developed library resources in Calvin and Calvinism which are the best in the United States and perhaps in the world. Development of these holdings into a world center of Calvin studies awaits important decisions as to organization, facilities, and administration and Battles' cooperation and advice will be a stimulus to further development.

CHURCH NEWS

CHRISTIAN REFORMED Declined:

- to Strathroy (Westmount), Ont., the Rev. Gerrit Sheeres of Zeeland, Mich.
- to Acton (Bethel), Ont., Rev. Ken Verhulst of Lighthouse, Toronto, Ont.

Calendar of Events

FROM COAST TO COAST

ALBERTA		
Brooks - CKBR	9:00 a.m.	1340
Edmonton - CHQT	8:30 a.m.	1110
Edson - CJYR	10:00 a.m.	970
Ft. McMurray - CJOK	9:00 a.m.	1230
Peace River - CKYL	7:00 p.m.	610
Taber - CKTA	9:30 a.m.	1570
BRITISH COLUMBIA		
Abbotsford - CFVR	11:30 a.m.	1240
Burns Lake - CFLD	9:15 a.m.	1400
Duncan - CKAY	7:30 p.m.	1500
Kamloops - CFFM-FM (Sat)	10:00 p.m.	98.3
Langley - CJJC	10:05 p.m.	850
Osoyoos - CKOO	8:30 a.m.	1240
Penticton - CKOK	8:30 a.m.	800
Smithers - CFBV	9:15 a.m.	1230
Summerland - CKSP	8:30 a.m.	1450
Vancouver - CJVB	9:00 a.m.	1470
Vernon - CJIB	10:00 a.m.	940
MANITOBA		
Altona - CFAM	9:30 a.m.	950
Boisvein - CJRB	9:30 a.m.	1220
Steinbach - CHSM	9:30 a.m.	1250
Winnipeg - CKJS	9:15 a.m.	810

SASKATCHEWAN		
Estevan - CJSL (Mon.)	9:30 pm	1280
Regina - CKRM	10:30 a.m.	980
Saskatoon - CFQC (Sat)	9:30 pm	600
Weyburn - CFSL (Mon)	9:30 pm	1190

ONTARIO		
Brantford - CKPC	10:00 p.m.	1380
Cornwall - CJSS	8:00 a.m.	1220
Ft. Frances - CFOB	10:30 a.m.	800
Hamilton - CKOC	7:00 a.m.	1150
Kapuskasing - CKAP	9:00 a.m.	580
Kingston - CKLC	8:30 a.m.	1380
Ottawa - CFGO	8:30 a.m.	1440
Owen Sound - CFOS	1:30 p.m.	560
Pembroke - CHOV (Sat)	7:00 pm	1350
Sarnia - CHOK	8:30 a.m.	1070
St. Catharines - CHSC	7:30 am	1220
St. Thomas - CHLO	4:30 p.m.	1570
Stratford - CJCS	1:00 p.m.	1240
Thunder Bay - CFPA	9:30 a.m.	1230
Toronto - CHIN-FM	8:00 a.m.	101
Toronto - CKFH	9:30 a.m.	1430
Wingham - CKNX	10:30 am	920

NOVA SCOTIA		
Digby - CKDY	5:00 p.m.	1420
Kentville - CKEN	5:00 p.m.	1490
Middleton - CKAD	5:00 p.m.	1350
Nw. Glasgow - CKEC	7:30 a.m.	1320
Sydney - CJCB	10:15 a.m.	1270
Windsor - CFAB	5:00 p.m.	1450

QUEBEC		
Montreal - CFCF	9:30 p.m.	600

NEW BRUNSWICK		
Fredericton - CFNB	10:30 a.m.	550
Newcastle - CFAN	9:30 a.m.	790

FRENCH		
BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES		

ONTARIO		
CFML - Cornwall	9:30 a.m.	1170
CFCL - Timmins	9:30 a.m.	620

QUEBEC		
CHRS - Montreal	8:00 a.m.	1090
CKLM - Montreal	9:15 a.m.	1570
CKCV - Quebec City	7:15 a.m.	1280
CHLN - Three Rivers	7:45 a.m.	550

THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3



NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
July 1	June 29	June 27
July 8	July 6	July 4

SPOTLIGHT ON RHODES AND RHODESIA

by John E. Plaatjes

A TRAGEDY IN THE MAKING ⁽¹⁾

Perhaps the future of the White man in Southern Africa is not as black as the news media would have us believe. What is disturbing to anyone with a sense of fair play and honest, unbiassed reporting, is that the news media in this country in general and in the big cities in particular, are expecting the worst to happen in Southern Africa. They seem to have made up their minds that there has got to be a change — and that such a change can only be affected by a complete Black take-over of power.

So what kind of future has Rhodesia? The name for one thing, will disappear, for it is to be changed to its traditional African name, ZIMBABWE, after the ancient, unknown civilization which flourished in those parts long before White man set foot there. Perhaps even if the Whites and the Blacks can manage to salvage the shattered pieces, can they stand for a united "Zimbabwe" against Communist aggression?

I would not like to speculate on the future of any country — least of all on the future of a land which had received so much adverse publicity, that "its bad name goeth before it..." Like giving a dog a bad name and hanging him. Advance adverse publicity in the journalistic world has a lot to do with it.

You could of course apply the same statement about South Africa, Rhodesia's only friend in this world, to the south of it. "Can anything good come out of Nazareth?" was meant to be a studied insult, a putdown, rhetorical question. The news media in Canada stubbornly refused to publish anything from South Africa unless it is something obtuse, adverse, negative, bloody or sinister. Letters and articles are returned politely. Now and then a sensible tone is detected, in few possible exceptions, like the Toronto Sun, for instance. "And you shall hear of wars, and rumours of wars...for nation shall rise against nation and kingdom against kingdom..."

The possibility of an all-out racial war in Southern Africa has been feared for a long time and predicted too often by the media. The military and political pressures are mounting every week against Rhodesia and Namibia, both of which the United Nations Assembly looks upon as illegitimate regimes. Legalistically they are right, without considering what would have

happened if South Africa had not protected and developed South West Africa (Namibia) or Mr. Smith had not made Rhodesia independent of Britain, who showed a remarkable philosophy of recapitulation of its other African colonies to Black power.

In the meantime, Mr. Balthazar Vorster has defused the time-bomb in Namibia, and in the near future we may expect great changes there which can lead to an honourable and peaceful settlement. Will the Russian-inspired protagonists of war and revolution then be satisfied? That is a dark speculation indeed...

Let's get back to Rhodesia.

In order to understand what is happening in that tragic and divided country, it is necessary to go back to the beginnings. And Rhodesia begins with Cecil John Rhodes, a colourful, sickly young man of the latter half century, chief enemy of President Paul Kru-

ger, of highest academic achievement prior to university study. Many Canadian, British and U.S. students have benefited over the years. At first it was for White males only. Lately it is only for Whites.

His ideals were political and practical. He was a scholar himself of the Classics, as his extensive library shows at Groote Schuur, near Cape Town. His magnificent residence, Groote Schuur, was left in his will to all future prime ministers of South Africa. The world's first heart transplant was performed at Groote Schuur Hospital, not far from this house.

Rhodes truly believed that those scholarships would draw the English-speaking world closer together, would stimulate faith in a better world, and would make for the peace, unity and enlightenment of all mankind. At age 25, pointing to a map of Southern Africa, he said to Leander Star Jame-

Rhodes:

went to S.A. at 16 for his health.

was a millionaire at 22.

wanted to claim all of Africa for Britain.

helped start the Boer war.

founded Rhodesia.

ger, and a principal in the drama leading to the destruction of two Boer Republics, the Transvaal and the Orange Free State, at the beginning of this century.

Rhodes, the son of an English rector, went to South Africa in 1860 at the age of 16, for health reasons, the same year that diamonds were discovered at Kimberley in the Cape Province. His health improved immediately in the excellent South African climate, and he travelled extensively, mostly on the slow ox wagon. He saw vast stretches of healthy, unoccupied land, and vowed that no power but Great Britain would occupy it one day.

At age 22 he was a millionaire from the diamonds of Kimberley. Then already he made his first will in which he bequeathed most of his wealth to the fulfillment of his dream and his main purpose in life: The furtherance and glorification of the British Empire. To this end he worked furiously, because he knew he didn't have long to live. One of the provisions in the will was the creation of "Rhodes Scholarships", famous all over the western world, and the mark

untold misery." And another wise Afrikaner has said: "The love of money is the root of all evil — and gold-fever is one of the gravest of evils."

When Rhodes had become a multi-millionaire through the gold on the Rand and the ever-growing diamond industry, he feared that his imperialistic dream might be ruined, especially when the Germans occupied South West Africa (now called Namibia) and it was rumoured that German and Dutch emissaries were seen at the kraal of the powerful Lobengula, who reigned over a vast hinterland where there were inexhaustible deposits of copper, iron, vanadium and gold.

In 1889 a considerable portion of Matabeleland (today's Rhodesia) was granted by Lobengula to the British South Africa Company, controlled by Rhodes and others. This spurred on his dream of Empire more than ever, for he felt he didn't have long to live. A chain of British possessions would justify his avowed aim: "Africa British from Cape to Cairo!" A brand of cigarettes, C to C, commemorates this with Rhodesian tobacco. In 1893 a war with the Matabele added another 450,000 square miles to the Empire, and Rhodesia was born, receiving its first White people. Within six years there were 12,000 White settlers, mostly miners and farmers, with a sprinkling of teachers, doctors, missionaries — and White administrators of government and order.

Meanwhile to the new Eldorado, Johannesburg, there streamed from around the globe, men and women of all descriptions. With the gold-seekers came the gamblers, the card-sharks, jailbirds and those without moral scruples and conscience. These Uitlanders came in their hundreds of thousands, bringing an alien, corrupt, and, to the simple, unworshipful Calvinistic Boers, a completely unacceptable way of life.

Tension between Britain and the Transvaal Republic mounted to a fever pitch over the status and political rights of these Uitlanders, who refused to accept Transvaal citizenship. When their demands for the franchise and for reforms became vehement and vociferous, they naturally had to clash with the Transvaal authorities. Despite concessions by President Kruger and peaceful efforts of Orange Free State and Cape leaders to prevent a tragedy, all the clamour soon led to the out-

break of hostilities. For Rhodes and his superior, Sir Alfred Milner, and cohorts, the Uitlander question was merely an excuse to start the Anglo-Boer War at the turn of the century.

But to go back a few years. In 1896 the political career of Rhodes was finished by the infamous Jameson Raid into the Transvaal. It became his Watergate, for it was discovered that he had supplied the invaders with arms and money. It was this one incident that helped to precipitate the Boer War. Rhodes was seen as an enemy of Kruger and the republican Boers. (More about this portion of South African history, hopefully, in a future article). Stephanus Johannes Paulus Kruger was seen by Rhodes as the chief obstacle to the North and the fulfillment of his dream of Empire.

In the same tumultuous year 1896, when Rhodes had turned his full attention to the development of Rhodesia, the Matabele Rebellion once again challenged the British. It would have been a very costly war had not Rhodes personally intervened and bargained with the dissatisfied chiefs who felt their land and way of life was being threatened by foreigners. Rhodes bravely set up a tent at the foot of the majestic Matopopo Hills and waited patiently for six weeks until the chiefs came out to have an "indaba" with him. Peace was made for a settlement, and North and South Rhodesia became one great British colony. The northern part is the Zambia of today. By 1897 the fiercest of tribes were all subdued and more British "red" was added to the map of Africa. By the time the Anglo-Boer War had broken out in 1899, the so-called "Pax Britannica" was secured throughout the chartered company's immense new territories.

Rhodes actually set the pattern, to an extent, of present-day attitudes toward the Africans. He liked them in a paternalistic sort of way. They sometimes called him "The Great White Father", though he never married. They worked his mines of diamonds and gold and brought him untold wealth beyond any man's dreams. He decreed that liquor be kept from them, that they be paid well and that they be educated in peaceful pursuits, to raise them from tribal to more civilized conditions. But he did not believe that the "uncivilized kaffir" could be trusted to vote on White affairs of state. He did not agree with British sentiments of philanthropy and negrophilia, and never fully trusted the missionaries.

For the next decade or so, the story of these territories was one of peaceful progress and economic development. The railway all the way from Cape Town had reached Bulawayo five months after the end of the Matabele rebellion.

continued on page 6

Rhodes

Continued from page 5

Eight years later it had reached Victoria Falls. In the meantime Rhodes had gone to meet his Maker in 1902, before the Treaty of Vereeniging was signed between the British and the Boers. It is said that he died with the words: "So many worlds, so much to do, so little done."

They buried him at the foot of the Matoppos Hills where he made peace with the Matabeles.

After the Transvaal and the Free State were added to British South Africa and became one country, the offer was made some years later (1922) by General Smuts, to the two Rhodesias to join the Union of South Africa, but the offer was declined. A referendum showed that 8,774 electors were against the union and as many as 5,989 were for joining with South Africa.

Rhodesia and South Africa thus have a common heritage, an almost similar culture and pattern of history. Many of the White settlers in North and South Rhodesia are Afrikaners of Dutch ancestry. By 1924 there were as many as 34,000 Whites in Southern and more than 4,000 in Northern Rhodesia, the present Zambia. The estimated population of Rhodesia proper, ruled by Mr. Ian Smith's self-proclaimed government, is 6.5 million, of which less than 275,000 are Whites. And lately more White people are leaving the country than those immigrating. If you can remove the element of danger and turmoil and uncertainty, Rhodesia still remains a very attractive country.

Next week we hope to discuss the events leading to the present calamitous times for Rhodesia, the chances of its survival as a free and civilized country, safe for everybody, and the possible consequences for South Africa - and the world perhaps - should it capitulate to present pressures.

T.V. debate on Multiculturalism.

"Multiculturalism, who needs it?" is the topic of debate on Toronto's Channel 79's "City Show" this evening (June 24) at 6:00 p.m. Anyone living in the area with some interest in the questionable government policy may find the Show profitable viewing. The program will be shown on Monday, June 27 at 11:00 a.m. as well.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

The family in our world

Dr. Ted Ward from Michigan State University in his message at the Continental Congress on the family in St. Louis, recently made a statement that impressed me deeply. He said, "In a practical way the family is a small community through which all participants, not just the children, try on and try out those relationships that become helpful in relating to the broader social world. Through the process of developing skills in the small community that is a family, we become more competent to cope with a larger community. We develop skills in judging, in decision making, in sharing work and in cooperating."

The thought is that the family becomes an agency that helps us to function in a better way in the social sphere, in the area of employment, in the community at large, and in the life of the church. The home setting helps us to cope with the differences we see in each other. We know that no husband or wife are ever completely compatible. There are different ways of looking at life, of handling problems, there are different attitudes we have developed, some people are very easily incensed and become angry; others have a calmer way of looking at life.

We can be thankful that our children are never carbon copies of dad and mother nor of each other. Each child will have different character, different things that he likes or dislikes, and this

THOUGHT OF THE WEEK: The strings of the heart must be drawn tightly so that there may be melody and harmony. If we are to make music as the Lord intended, there must be a certain amount of tension in our lives but we must let God do the tuning, for it is also His finger that must pluck the strings.

is often the cause of the conflicts that you see in a family, the sibling rivalry between youngsters within the home.

The home also provides models for our approach to the world. Models give us patterns that we can follow. A boy or girl will normally learn to know what a real man or a real woman is from what he sees in his mother and dad. The sexual identification is a major factor in adjusting to our age in which men and women dress so much alike, they wear their hair in the same way and they work at the same kind of jobs.

Models are very important, both in a negative and in a positive way. If there is a hostile, competitive, tense spirit around the house, this will spill over also in the life of a child and in wider relationships. A youngster in that kind of a setting will be a hostile, competitive, tense person not

just at home, but at school, at the playground, or when he gets a little older, in the social setting. If there is a warm, loving, and accepting approach, this also has its results. The attitude towards spiritual things, the reading of the Bible, going to church, this has an influence in the Christian approach to life. We do set patterns for our children in the family. These are the kinds of patterns which they carry with them through life because the home becomes the very center out of which all of these things grow.

The family has a primary function in the development of persons, development of personality. The basic approach of the family is to help each member to grow, to develop new traits of character, to build a stronger personality. I like to think of marriage as a growing experience. If the marriage is basically a sound one, it will be a means by which the husband and wife help each other to develop and to grow, to overcome the weak spots, to strengthen the strong points, and in this way each one grows towards the fullness of the stature in Christ.

Some families tend to react very strongly against the world of today. They hear about all that is happening in our society, they know how fragile the family has become, how many marriages break up into divorce. They see it happening among their friends and within the church.

We have often stressed the great need for love and for grace in family living. We need to have a strong love that dominates the home and the family. We also need the grace to be able to forgive when other people do things that are wrong. I wonder, however, whether we ought to stress also justice and righteousness in our home life. There is a concern for the principles of what is right and wrong. In the Old Testament they used a beautiful word to describe the Old Testament saints. They said he is a "righteous" man. They walked in pathways of righteousness. They chose the path that is right.

We may have lost ourselves in talking a lot about fairness, loyalty, honesty, and genuineness. I feel all of these are summarized in the word "righteousness" or "justice" but then we must place all of our relationships in the relationship with God so that we think in terms of righteousness, being right with God as well as being right with our fellow men. Our primary allegiance is to God and through Him our allegiance is to the members of the family and when we have that allegiance to our family we know that in an ever widening circle this will reach out into the world for the family is the center from which these influences flow.

That puts the family in a very important place and that gives you and me a tremendous responsibility when God has given us children to bring up. But more and more as we look at the world of today we recognize that this is the way we have to go whether we like it or not because God asks this of us.

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(Cor Van Kooten)

The Dutch-Canadian drive for pennies

by Alyn Edwards, Western Correspondent, Canadian Scene

Youthful Dutch-Canadian fund raisers in the Fraser Valley farming communities east of Vancouver have put together more than one million pennies for charity.

It's an annual event for Young Calvinist League Societies throughout the province, but this year was special. It took two full days just to count the pennies, and it was accomplished only with the aid of a borrowed coin-wrapping machine and many volunteers. The money was raised by young people hiring themselves out on work days, conducting car washes and a Wake-A-Thon. One enterpri-

sing young lady stayed awake for 40 hours and collected \$1,000 on pledges of \$25 for every hour she could stay awake. It was all payable in pennies.

Last year, the same group of young people, representing Dutch-Christian organizations, raised money for Guatemala earthquake victims. This year, they raised \$11,000 in pennies for the purchase of a van for the Bethesda Home for the Retarded at Mount Lehman, 40 miles east of Vancouver.

There are 80,000 Dutch Canadians in Canada's westernmost province, a group of individuals who have embraced the Canadian way of life while maintaining their own distinctive cultural heri-

tage through Dutch newspapers like B.C.'s Windmill Herald, Calvinist Contact, Dutch radio programs and Dutch church groups. As a result of this closeness, groups such as those which raise money annually for charities and charitable groups continue to flourish, doing more and more good work every year.

The Bethesda group purchased a 25-bed facility at Mount Lehman last year and opened on Thanksgiving Day to provide care for retarded individuals the community felt should be in a Dutch-Christian setting, rather than in a provincial institution. The experiment has been a tremendous success with maintenance funding coming from the Pro-



vincial Human Resources Department. However, capital expenditures are still the responsibility of the association, and that is why the van to provide transportation for those being cared for was a

welcome gift.

This year's penny drive was such a success, the same groups from British Columbia cities like Vancouver, Chilliwack, Abbotsford and Smithers, plan another next year.

News from the Netherlands bazaar committee

In another five months, on October 22, the Netherlands Bazaar will again take place. This year an important attraction will be a restaurant.

The Committee is expecting a large turnout and that means that there will have to be many articles available for sale. So, if you wish to make something for the sale, you have our encouragement. Or if you have books that no longer fit on your bookshelf, pass them on to the Committee. Any items you might have for the white elephant sale are also welcome.

The money raised at this event will be used for charitable organizations.

Contact may be made with the Committee at these addresses: (Toronto west) Mrs. Wil Braaksma, 16 Forest Path Court, Rexdale, Ont. Tel: 741-1464 or (Central) Mrs. J. Dekker, 23 Stuart Cres., Willowdale, Ont. Tel: 221-8523.

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NEW! — A training program for church members. You are invited — Sunday School teachers, church musicians and librarians, consistory members, mission committees, Bible study leaders, youth directors, evangelism workers, and others. Great variety of Biblical studies and practical courses (academic credit available, 2 semester hours per course). List of courses and instructors appears below.

First Session, August 10-19

- | | |
|------------|--|
| 7:30 a.m. | 1. HOW TO STUDY THE BIBLE
Dr. Paul Bremer, RBC Bible Department |
| to | 2. TEACHING THE BIBLE WAY CURRICULUM
Mrs. Cecelia Mereness, Education Committee, Chr. Ref. Church |
| 9:45 a.m. | 3. UNDERSTANDING THE COVENANT OF GRACE
Rev. Edward Van Baak, Christian Reformed Board of World Missions, Grand Rapids, Michigan |
| CHAPEL | 4. WHAT SAY THE PREACHERS? (A view from the pew)
Rev. George Kroeze, RBC Bible Department |
| 10:15 a.m. | 5. CONDUCTING THE CHURCH CHOIR
Jack Van Laar, RBC Music Department |
| to | 6. ENGLISH AS A SECOND LANGUAGE
Staff Instructors |
| 12:30 p.m. | 7. GREAT LEADERS IN CHURCH HISTORY
Eugene Ver Hage, RBC History Department |
| | 8. THE PSALMS FOR TODAY
Nelle Vander Ark, RBC Bible Department |

Second Session, August 22-31

- | | |
|------------|--|
| 7:30 a.m. | 1. CROSS-CULTURAL URBAN EVANGELISM
Rev. Timothy Monsma, RBC Missions Department |
| to | 2. ENGLISH AS A SECOND LANGUAGE
Staff Instructors |
| 9:45 a.m. | 3. UNDERSTANDING BIBLICAL ESCHATOLOGY (Doctrine of Last Things)
Dr. L. Oostendorp, RBC Bible Department |
| CHAPEL | 4. USING AUDIO-VISUALS IN THE CHURCH TODAY
Burt Braunius, RBC Education Department |
| 10:15 a.m. | 5. THE BOOK OF REVELATION FOR TODAY
Katie Gunnink, RBC Education Department |
| to | 6. DEVELOPING THE CHURCH LIBRARY
Joanne Boehm, RBC Librarian |
| 12:30 p.m. | 7. GOD HAS NOT REJECTED HIS PEOPLE (Christians and Jews)
Dr. Richard De Ridder, Calvin Theological Seminary |
| | 8. PURITAN WRITERS
Harold Bruxvoort, RBC Communications Department |

Register for one or both sessions. Guest rate: \$20.00 per course (audit and credit rates are higher). Married couples and families welcome. Room and meals available on campus: \$50.00 per adult, per session (\$90.00, both sessions). Write for complete information on courses and costs.



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Dialogue with Gordon Spykman

American President Jimmy Carter created quite an evangelistic fury earlier this year in his election to that post. His victory sparked conversations around the world about a new approach to political life. Gordon Spykman is professor of religion and theology at Calvin College and was recently interviewed by Gerald VandeZande on his CJRT-FM radio program out of Toronto. Transcript of the two independent interviews is published here.

VANDEZANDE: Gordon, you teach and live in Grand Rapids, Michigan, Gerald Ford's home town, and according to Time magazine, a typical American community. How did you react to the defeat of Gerry Ford and the victory of Jimmy Carter?

SPYKMAN: Seems to me that Gerry Ford's defeat had very little effect upon the course of events in Grand Rapids. During his time as president, he dedicated a building, had a painting or two dedicated to him, but for the rest I think there was no noticeable change. I think over the years, the attachment to Ford on the part of the residents of Grand Rapids, has been basically related to his being Congressman. For 25 years he was Congressman and ran repeatedly on the slogan, "Gerry Ford gets things done". And it seems to me that that attachment was far more important to the people of Grand Rapids than his being President. Being president was just kind of a sentimental symbol and he did come there for his last stand at the end of his campaign, and he stayed overnight to cast his ballot, and he has promised to give some of his papers to the city, but they're having trouble knowing what to do with his boyhood home. I don't think that there is that much attachment between Grand Rapids and Ford as to make all that much difference.

VANDEZANDE: Do you think that he had any real impact on the course of history of the United States?

SPYKMAN: Well, I think when he stepped in, and that was a rather critical moment in history, in terms of the events related to the Nixon administration, the Watergate, Viet Nam and all the rest, that what the nation, south of the border, needed at that moment was somebody that could bring about some healing, some reconciliation, take some of the broken pieces and put them back together again.

VANDEZANDE: Did he do it?

SPYKMAN: I think so, I don't know that he changed the colour of the pieces, but he picked up the pieces as they were and put them back together and that's why I was

rather happy with his appointment as president. And I thought, for two years, he's a good man.

VANDEZANDE: So you didn't want him any longer?

SPYKMAN: No, I felt that we needed a man with a bigger vision, with more creative spirit. Now if Carter's going to be that man, that's the next question.

VANDEZANDE: Well, how did you react to Carter's victory?

SPYKMAN: Well I sat up till 3:00 o'clock or so that night watching the returns. Went to bed finally about 3:30 a.m. when they flashed on Carter wins. I think I was more happy that way than had it gone the other way.

VANDEZANDE: Some commentators claim that there is no real difference between Ford and Carter. Do you agree with that?

SPYKMAN: Basically I think that's true. What bothered me most about President Ford was his seemingly uncritical acceptance of the status quo. He felt as though he had to defend the condition of the cities, he had to defend his foreign policy, he had to defend the economy. Trying to give the impression that in his two years as president, things had fallen into place and give me a little bit more time and we'll pull it off.

VANDEZANDE: Do you think he did pull it off?

SPYKMAN: I don't think so.

VANDEZANDE: Do you think Carter will?

SPYKMAN: I don't think so either. Because, I think that they are both in a sense, victims of a political structure. That politics is bigger than a man like Ford and bigger than a man like Carter. They've thrown themselves into political structures which in the long run shape the destinies of the nation more than the person who happens to be there.

VANDEZANDE: For a while there it seemed that Carter was very critical of the Ford administration, and wanted to do something different. Do you think that in that respect there is a difference or is it simply one of emphasis?

SPYKMAN: There are some differences I think. Personal differences. I think the differences between the parties is fairly negligible. You can find republicans who are to the left of some democrats and some democrats who are to the right of some republicans, and Carter during one of the debates asked the president to demonstrate a little shame over some of this uncritical acceptance of things. But at most I would say it's a difference in shading, a difference in emphasis, a little bit more left, a little bit more right, but on the same spectrum.

VANDEZANDE: What is the fundamental principle that they have in common do you think? Both the republican and democratic parties? And when you say there is only a difference in emphasis and that they function within the same spectrum, what is the perspective out of which they operate?

SPYKMAN: The pragmatic perspective. That is to say, politics must somehow demonstrate its ability to take conflicting forces and resolve from problematic differences. But no real ideological differences as I can see. Except that one party is more beholden to big business and the other is more beholden to big labour, but at certain points that kind of adversary system breaks down too and they turn out to be about the same.

VANDEZANDE: Now, during his inaugural, Carter said and congratulated Ford in fact, for having made such a tremendous contribution to heal the nation. Now during his campaign he was very critical of Ford. How do you interpret that kind of almost complete turn around?

SPYKMAN: I think it's political rhetoric. It's the thing that is expected of a victor. And during the course of the debates and the campaign, I think the basic rule is, do whatever it takes to get elected.

VANDEZANDE: So you don't think then that Carter, even in his first day of power, acted with much integrity.

SPYKMAN: It was a political courtesy move I think. Something that I think has to be acknowledged is that Ford did indeed accomplish things during those two years which Carter was very reluctant to concede during the debates and campaign, but I think that now in a moment of honesty he has to concede.

VANDEZANDE: The thing that I want to talk about now is the so-called religious issue. You know Mark Hatfield. He is the widely respected republican senator from Oregon, a Christian himself. And according to Hatfield, most politicians have typically utilized religion. Much like a woman uses make-up. A little used discretely, he said, can improve appearance, but too much, used lavishly, can make one look like a clown. Gord, do you think Ford and Carter have used too little or too much religious make-up in order to persuade the American voters that their religious piety will guarantee their political morality and integrity?

SPYKMAN: Yes, that's Hatfield's way of stating the problem and I wonder whether that's the right way to get at the issue. It seems to me that every political issue is basically a human issue and every

human issue is at bottom a religious issue. So it's not a question of too much or too little religious make-up it seems to me, it's a question of how do you view the whole political process.

VANDEZANDE: So are you saying that Humphrey, who's religion was really never discussed, his church affiliation was never discussed when he ran for the presidency, that his position is as religious as Carter's is who makes all kinds of references to God and Jesus Christ?

SPYKMAN: As Ford has also, less frequently, but at times. I would say basically the same. Maybe that should be elaborated a bit. Both Ford and Carter, it seems to me, have at times made references to their personal faith and commitment. Ford kind of in an Episcopalian style, with greater reserve, and Carter more as a Southern Baptist, as he is, more overt, on his sleeve kind of confessional statement.

VANDEZANDE: Do you think they were sincere? Or was it for the sake of political expediency?

SPYKMAN: Well, I'm a little reluctant to say that. I think they were both sincere. But their sincerity it seems to me gets limited by the accepted structures of the American political system namely, that the underlying dogma is this, that your faith belongs to your personal life, and that there are other considerations that dictate public policies. And it must be seen in that kind of framework.

VANDEZANDE: So you don't think that the basic Christian convictions played any role in the shaping of their political position? For example, the pardon of the draft dodgers. Do you think Carter's Christian conviction played any role there?

SPYKMAN: Obliquely I would say. At best in the sense that one's personal faith commitments do indeed shape their sensitivity in issues of compassion that one is ready to show. But when it comes to the hard line public issues, I don't think that there is going to be that much difference between the two.

VANDEZANDE: I see, now the thing that I'm interested in is whether in any way, shape or form, this basic commitment that both Ford and Carter have, really shaped any of their policies or whether only touches on so-called moral questions like the abortion issue or pornography or capital punishment.

SPYKMAN: I'm inclined to think the latter is true because if one were to consistently work out one's faith in the political arena, not only as a matter of political rhetoric, but as a matter of political de-

cision making, and policy making, it seems to me that that would in effect be a violation of dogma No. #1 of American politics, namely, so-called separation of church and state. Which means in effect, separation of faith from public life.

VANDEZANDE: But the American way as I hear it over the radio and television in itself is so deeply religiously rooted that how can people try to talk about separating the one from the other?

SPYKMAN: Well, in fact I don't think it's possible, but I think we are living with a reductionistic notion of religion.

VANDEZANDE: What do you mean by that?

SPYKMAN: That religion gets reduced to certain statements of faith, attending worship services, and Presidents love to be seen going in and out of church buildings. This is part of the public image. In fact its been said, you know, that no non-church going man could be elected to the presidency of the United States because there is still an aura of respect for that kind of thing, but....

VANDEZANDE: Well, Harry Truman was, and he swore like a trooper.

SPYKMAN: Yes, well okay, but he didn't swear in the bills he proposed. In personal private life, I guess that's another matter. And because supposedly what one does politically is supposed to be neutral of any kind of religious connotation.

VANDEZANDE: Well, you know there have been a number of well known democrats; John Kennedy, George McGovern, Hubert Humphrey and now you have Jimmy Carter. And quite a few commentators say that because of Carter's Christian convictions, that he will be a different kind of democrat, that he'll be of greater quality than his predecessors. How do you react to that? Do you think he's going to be a better president?

SPYKMAN: Some people are looking for a kind of born again politics. No, I really don't because I think the kinds of concessions that a man has to make to get nominated and to carry on a successful campaign to eventually get elected are the kind which force him to reduce his commitments to some sort of a common denominator. So that when he finally gets in office, I don't think that he may or can, nor is he expected to consistently pursue one life. He's got to satisfy a number of vested interests.

VANDEZANDE: Do you think right from the outset that Jimmy Carter will be compromising his position as much as the other presidents?

SPYKMAN: I believe so, publically. Though I suspect, and I

about U.S. politics

really do want to honour his personal convictions as a Christian. I think he will probably lead a very exemplary life as a man in the White House, but I don't expect it to effect the legislation that comes out.

VANDEZANDE: So we'll have the same kind of politics that we had before? America first and the rest of the world later?

SPYKMAN: With a little touch of compassion and concern.

VANDEZANDE: Do you think that that will be all? Really in substance there won't be any difference then?

SPYKMAN: I don't think so. Because I think that to ask for something more would be to be asking for a rather sweeping renewal.

VANDEZANDE: And do you think that's on the horizon?

SPYKMAN: I don't see it coming.

VANDEZANDE: Gord, I'd like to get your reaction to Jimmy Carter and how his supposedly Christian conviction might perhaps influence his political decision-making and I'm thinking of the fact that the war in Viet Nam is over, America is not as aggressive abroad as it used to be. Do you think that Jimmy Carter's Christianity is going to make a difference with for example, with respect to America's military spending?

SPYKMAN: I have a feeling that in such matters it's the pressures that are applied by the large vested interests in society that will dictate that.

VANDEZANDE: So you don't think he has any real control over that?

SPYKMAN: No, I don't believe so.

VANDEZANDE: What makes you say that?

SPYKMAN: Because of the nature of American politics. It seems to me that which ever large pressure groups are able to exert their influence most forcibly, have the best chance of winning the day.

VANDEZANDE: Now which pressure groups are you referring to?

SPYKMAN: I would say, American legion groups, certain industries which stand to profit from military expenditures. People who are still living with the notion that somehow or another America is called to police the world. These kinds of people it seems to me, would want to maintain our supremacy abroad.

VANDEZANDE: So you don't foresee a dramatic change then in America's foreign policy?

SPYKMAN: I think it would call for an almost total revision of our concept of international justice.

VANDEZANDE: But what's wrong with it now? I mean they're fighting communism, they're trying supposedly

to help people who are in poverty.

SPYKMAN: Well it seems to me its always America first. It's the vested interest of America abroad and American security which is always placed number one which tends to give people the impression that we're not in it together. But that somehow or other, our interests have to override that of other people.

VANDEZANDE: Okay, let's move away from defence spending, let's touch on another issue. The people of the Third and Fourth World have been insisting for some time that they be given a fairer shake by the rich nations in the distribution of the world's wealth. As things stand now, the developing countries have 70% of the world's people but only 7% of the world's wealth. And these countries want to raise this 7% to 25% by the end of this century. Now assuming the obvious injustices of their economic demands, do you think they will be given a fairer shake by Carter? Or will these poor people and their resources continue to be exploited as they were during the Kennedy, Nixon and Ford regimes?

SPYKMAN: I think there's going to be a greater openness towards the Third World, under the Carter regime. But I don't know that I can credit that entirely to Carter. I think that there are other pressures that are forcing us to recognize the problems that are there.

VANDEZANDE: For example?

SPYKMAN: Well, being a theologian, I know that there's a new theology emerging called the theology of liberation. In which many Protestants and Catholics of the Latin American world are joining to forge out a new kind of theology which is born not out of ivory towers but is born in the streets and says that our theoretical reflection has to be shaped by the practical issues that we face day by day, hunger and powerlessness, and starvation, frustration and oppression and all these things.

VANDEZANDE: And you think Carter and U.S. administration officials might be influenced by that liberation theology?

SPYKMAN: I think that there is a growing awareness of the problem, plus I think that the problems are so colossal that they are going to force themselves upon people who are even unwilling to see them.

VANDEZANDE: Do you think the American churches are going to play a positive role by making the desperate needs of the Third world and the Latin American known to the American public and its president?

SPYKMAN: I think that more and more Christians are seeing the need, and church leaders are seeing the need and are really doing a lot of soul searching to ask themselves what can be done? But until we begin to recognize that Christianity has to become some sort of a political force, that the solutions are really in the political and economic solutions and not solutions that happen in church chambers.

VANDEZANDE: I want to pursue that a little later. I want to return for a minute to the Third World. In connection with Carter's stand on the whole issue of the needs of the Third World. During the presidential campaign, Carter intimated that he's prepared to use food as a weapon in order to make sure that the U.S. industrial machine will continue to have ready access to the raw materials of the developing countries, at the lowest possible prices. Now Ford and Kissinger went on record favouring military warfare if necessary. In order to satisfy North America's appetite for natural resources. And Jimmy Carter is opposed to military warfare for this purpose, but is prepared to resort to economic warfare. How do you react to that kind of a dilemma? And what's so Christian about this particular stand of politics?

SPYKMAN: Nothing, it seems to me to be more Christian about economic warfare as over against military warfare.

VANDEZANDE: But isn't that a peaceful way of solving problems?

SPYKMAN: No, I don't think so. It seems to me that at work it's probably a false notion of power. That economics is not power, but to run out an army, this is power. But you know one can kill people economically as well as a number of other ways, as well as by active combat. And I think that this is misleading. Does it really make much difference whether you go out after a community with guns or surround them and starve them to death?

VANDEZANDE: I guess in the end you die. Yet, in our North American society, economic warfare is almost accepted as the way of going about your business, and generally speaking, Christian churches haven't been that strongly opposed to capitalism and all its negative consequences. How do you size that up?

SPYKMAN: It makes me rather sympathetic in spirit to the contentions of this liberation theology. That they're saying that we've wrapped the Christian Gospel in the context of the western free enterprise outlook upon life. So that the form that we have given the Gospel in our North Amer-

ican world is really distorted. In many ways, the norms of the Scriptures.

VANDEZANDE: What norms are you talking about? What do you mean by the Christian Gospel in terms of the political problems that we are facing?

SPYKMAN: That love is more than being kind to your neighbour on a one to one basis, that love demands justice, that love demands that we deal good stewards with the economic resources of God's world.

VANDEZANDE: Alright, now you mentioned two words, justice and stewardship. What does that mean in terms of the needs of the Third World and the poor people in Chicago and Grand Rapids, New York, Toronto?

SPYKMAN: I think that it means that we have to face up very seriously to the question of, how do we share equitably in the good gifts of the world that is at our finger tips?

VANDEZANDE: And who should take the lead in that? I mean, should the government do that?

SPYKMAN: I think the government certainly has a role there.

VANDEZANDE: But isn't that Socialism?

SPYKMAN: Well, I think that's another one of our hang-ups. That we think that every answer has to be classified as a socialist answer or a capitalist answer. And if you have to make that choice, then most people want to make it for capitalism. I think we ought to rid ourselves of that kind of locked in view of life and work for an alternative.

VANDEZANDE: But why do you think the government should play a role there in the distribution of wealth and making sure that the poor people in our society too can exist?

SPYKMAN: Partly because I don't think the free enterprise system is capable of policing itself.

VANDEZANDE: But supposing it did police itself. Would the government still have a responsibility?

SPYKMAN: To see to it that economic goods are fairly, equitably distributed, where it's not the case, seeing to it that it did happen, yes. Not that it should become itself the distributing force for an economic force and economic power, but see to it role.

VANDEZANDE: Now many Christians would strongly disagree with you, and even in the face of poverty would still argue that the free market system should regulate the distribution of wealth. On the one hand I hear you defend freedom, and on the other hand I hear you say, well but the government better see to it that this happens. Isn't there a conflict there?

SPYKMAN: It depends what you mean by freedom? I think justice means that the government should create an atmosphere in which people can freely carry out the tasks that God has given them to do. But if we allow the powerful to usurp so many of the goods of this creation that the powerless cannot exercise the task to which they're called. That isn't freedom, that coercion.

VANDEZANDE: Earlier you said that the Christian churches should take a leading role in trying to show the relevancy of Christianity to the political and economic scene. Could you elaborate on that and give us some concrete suggestions as to what the churches could do and what church people should do?

SPYKMAN: I think, number one, that the church should proclaim the Good News in terms of being a brother, in sharing the resources of God's creation. I mean by proclamation should hold up before God's people a vision of what should be done. I think also in its teaching ministry the church might explore what the Bible means by jubilee.

VANDEZANDE: For many years the churches have been preaching that already, but we really haven't seen that come to visible political and economic expression. In the people's lives. How do you account for that?

SPYKMAN: Well that's step three. I think within the Christian community we ought to establish certain models.

VANDEZANDE: For example?

SPYKMAN: Communities of people, maybe living in their own residences but still cohesively brought together in such a way that they reorder the priorities of their lives. In terms of the cars they drive, the foods they eat. The way they spend their waking and sleeping hours, the way they share their duties. To create a model of what can be done by people working together. And I think, to get them to recognize that the Gospel is also a public force for good.

VANDEZANDE: But how do you change, and influence and redirect the public decision-making process?

SPYKMAN: I think that in this kind of society it has to come by persuasion. And somehow we have to create agencies through which by word and deed people can be brought to see that there is a way out of the dead end.

VANDEZANDE: Are you talking about church agencies or political agencies?

SPYKMAN: Both, I think church agencies but also agencies in the field of public justice, in the area of social

Continued on page 13

Bijziendheid

Het is niet zo best gesteld met de mensen aan wie de apostel Petrus schrijft. Ze zijn myoop, bijziende, kortzichtig. Iemand die bijziende is ziet wel de dingen die dichtbij zijn, maar in de verte kan hij niets onderscheiden. Petrus bedoelt echter te zeggen, dat men wel de dingen ziet die dichtbij zijn, het aardse, het tijdelijke, de dingen van het heden, maar niet het hemelse, de eeuwige, de dingen van heden en toekomst. Het zijn mensen met een zeer beperkte blik, ze hebben echt geen wijde blik.

Met zo'n ziekte moet je naar de oogarts, die er meestal wel wat aan kan doen. Petrus is die oogarts, en hij weet er wat op. Als u de Here Jezus liefhebt, dan kijkt u terug naar Golgotha en over Golgotha naar de eeuwigheid. Als u de Here Jezus liefhebt dan kijkt u ook vooruit naar de komst van de Heiland, naar de nieuwe hemel en de nieuwe aarde, naar de eeuwigheid. Dat is een wijde blik.

Het is niet prettig als er mensen in de gemeente zijn, die alleen maar zien wat vlakbij is: hun baan, hun huis, hun bezittingen. Ze zijn bijziende. Het lijkt me een erge oogziekte. Petrus denkt dat zulke gemeenteleden verloren gaan (als ze zich niet bekeren, natuurlijk, maar daarom schrijft hij ook zijn tweede brief aan hen).

Het is met hen zoals er in Philippi leden waren, die steeds aan hun eigenbelang dachten. Daarom schreef Paulus: denk niet alleen aan uw eigenbelang, maar ook aan dat van anderen. Wat een arm leven om je blind te staren op de dingen van beneden, het aardse. We weten allemaal wel dat het toch maar tijdelijk is. En toch zijn er die de pinnen van hun tenten zo vast in de grond slaan dat het lijkt alsof ze verwachten dat ze hier altijd zullen blijven. Wat is het eigenlijk dwaas en wat komt het toch vaak voor.

Er zijn ook in onze gemeenten wel personen en gezinnen die aan deze bijziendheid lijden. Ze zijn kortzichtig. Hun "settling" in de nieuwe wereld lijkt voor hen het een en al. Daarvoor spannen ze zich in, uitermate. Sommigen kwamen vooruit. Ze bereikten wat ze wensten. Maar, hoe is het geestelijk met hen gesteld? O zo povertjes. Zeker, ze zijn nog lid van de gemeente. Ze komen nog wel in de kerk. Ze doen nog wel mee, maar hun kinderen merken niet veel van het enthousiasme om de Here te dienen, en ook zij vertonen al tekenen van bijziendheid. Ze zien ook alleen maar de dingen die vlakbij liggen, het mooie leven op aarde. En ze willen er van genieten, nu en straks nog meer. Ze laten zich door het zinnelijke en zichtbare in beslag nemen en hebben geen oog meer voor het geestelijke, onvergankelijke, eeuwigblijvende, de verzoening en gemeenschap met God door de Here Jezus Christus.

Mensen die bijziende zijn hebben een bril nodig, dan kunnen ze weer normaal kijken. Geloofsoefening zouden we die bril voor geestelijk bijziende mensen kunnen noemen. Bezinning op de eeuwige waarden van het evangelie. Er om denken dat de Here Jezus nummer een moet zijn in ons leven. Daarover denken en door geloof in die Heiland luisteren naar Zijn Woord, dat o.m. zegt: Bedenk de dingen die boven zijn, waar Christus is, en niet die op de aarde zijn. Zoek eerst het Koninkrijk Gods en zijn gerechtigheid en al het andere komt in orde. Geloven is toch vooral de dingen die eerst zijn, eerst laten zijn.

Gaat het in uw leven misschien ook alleen om de dingen van beneden? Hebben ze u in hun macht? Dan loopt u gevaar om bijziende te worden in het koninkrijk, en dan bent u op een gevaarlijke weg. Petrus zegt dat als de vruchten des Geestes bij u aanwezig zijn en overvloedig worden, dan laten zij u niet zonder werk of vrucht voor de kennis van de Here Jezus Christus. Als dat echter niet het geval is dan bent u verblind in uw bijziendheid, want u hebt de reiniging van uw vroegere zonden vergeten! Zet dan de bril van de Schrift maar op, en geloof in Gods Woord, en belijd: weg wereld, weg schatten, gij kunt niet bevatten, hoe rijk ik wel ben. 'k Heb alles verloren, maar Jezus verkoren, wiens eigen ik ben! Dan hebt u een wijd vergezicht naar de eeuwigheid. Dan bevestigt u uw roeping en verkiesing. En alle bijziendheid is verdwenen!

J. Van Harmelen

Bloedbad in Zuid Afrika

Het is een hachelijke onderneming bepaalde fragmenten uit de geschiedenis te lichten en daaraan een bijzondere "openbarings"-kwaliteit toe te kennen, zo schrijft Prof. J. Veenhof (V.U.) in een hoofdartikel van het Gereformeerd Weekblad, getiteld: De Interpretatie van de geschiedenis. En hij sluit zich in dat artikel nauw aan bij Prof. G.C. Berkouwer's dogmatische studie over de Voorzienigheid, het zesde hoofdstuk: Voorzienigheid en Geschiedenis, en schrijft: wat Prof. Berkouwer daarover heeft geschreven is nog steeds ten volle waard om overwogen en behartigd te worden.

En hij vindt dat dat ook geldt van de inaugurele oratie van Prof. M.C. Smit over het goddelijk geheim in de geschiedenis want ook Smit signaleert het gevaar, dat men over de hand Gods in de geschiedenis spreekt als over een fragmentarisch handelen Gods en niet als over een de hele geschiedenis beheersende en vormende aktiviteit.

Prof. Veenhof spreekt in zijn artikel over een boek van Prof. A. König getiteld: "Hier is ek!" In dit boek worden twee diepgrijpende met elkaar nauw samenhangende problemen aan de orde gesteld, problemen die zich in verband met het zijn en het handelen van God telkens opnieuw aan ons opdringen: de relatie tussen God en het kwade en het werken van God in de geschiedenis.

Als we de Bijbel lezen dan weten we dat God de geschiedenis leidt. Het komt maar al te duidelijk naar voren dat God het roer in handen heeft. Ik las juist nog Jesaja 10 aan tafel, en om een voorbeeld te geven, daar staat het: Ik de Heer zal de koning van Assur tegen een godvergeten volk zenden, tegen een natie waar over ik verbolgen ben, zal ik hem ontbieden om buit te halen en roof te plegen en om het volk te vertrappen als slijk der straten.

De koning van Assur weet dat natuurlijk niet. Hij denkt er zelf heel anders over. Hij zegt: zoals mijn hand de koninkrijken der afgoden wist te vinden, ofschoon hun gesneden beelden die van Jeruzalem en Samaria overtroffen, zou ik dan niet met Jeruzalem en zijn beelden doen zoals ik met Samaria en zijn afgoden gedaan heb?

De Heer zegt daarentegen later: Ik zal de vrucht van de hooghartigheid van de koning van Assur bezoeken en de trots van zijn hovaardige ogen omdat hij gedacht heeft: door de kracht van mijn hand heb ik het gedaan, en door mijn wijsheid, want ik ben verstandig!

God regeert, God regeert altijd en alles! In de Bijbel vertelt God de geschiedenis, maar Hij interpreteert die

geschiedenis soms ook. De vraag kan nu worden gesteld: mogen wij de geschiedenis nu ook gaan interpreteren? Mogen wij zo nu en dan zeggen: hier ziet u duidelijk de hand Gods in de geschiedenis, of zoals het vaak is gebeurd: hier ziet u Gods vinger!

König, een zuid-afrikaan, haalt in dit verband de geschiedenis aan (voor hem de vaderlandse geschiedenis) van de "Bloederivier".

Toen het de zuid-afrikaanse Boeren om allerlei redenen te moeilijk werd in het door de Engelsen geadministreerde land, trokken velen weg. Naar het noorden en het oosten. Er werden in deze Grote Trek drie routes gevolgd, en een van deze routes, gevolgd door Piet Retief en zijn volgelingen, liep naar Natal. Op weg daarheen kwamen zij echter in aanraking met de Zoeloes, die onder hun leider Dingaan, eerst benaderd moesten worden. Toen Piet Retief dan ook met zijn volgelingen over de rug van de Drakensberg trok, om af te dalen in de vlakte van Natal, liet hij velen achter en zocht contact met Dingaan teneinde een verdrag met hem te sluiten. Hij was daarbij vergezeld van honderd personen, zowel Boeren als Hottentotten. Dingaan ontving hen welwillend, en wilde hen ook wel een gedeelte van Natal bij contract toewijzen. Ze moes-

ten echter eerst voor hem het vee, dat het opperhoofd van de Batlokua van hem had geroofd, terughalen. Na enige tijd keerde Retief terug naar de kraal van Dingaan, met het vee! Toen werd er een contract opgemaakt waarbij het land in Natal aan Retief en de zijnen werd toegewezen. Op 6 februari 1838 werden zij ontvaard in de kraal, als een soort bezegeling van het verdrag. Plotseling gaf Dingaan een sein en zijn krijgslui grepen hen allen, sleepten ze naar een dichtbij gelegen heuveltje en vermoorden Piet Retief en allen die bij hem waren. De krijgslui van Dingaan - de geschiedenis spreekt van 10,000 man - werden toen gedirigeerd naar de plaats waar Piet Retief zijn volgelingen had achtergelaten. Ook daar werd een bloedbad aangericht. De naam van die plaats werd Wenen! Toen vonden de trekkers die overgebleven waren, en anderen die zich bij hen voegden, een nieuwe leider in Andries Pretorius, naar wie later Pretoria genoemd werd.

Pretorius leidde een handjevol boeren naar Natal en hoopte daar zijn trek te beëindigen. Toen het duidelijk werd dat zijn groep door de Zoeloes, onder aanvoering van Dingaan zou worden aangevallen, hielden zij een bidstond en vroegen God hen te helpen en de

Ontario maakt nieuwe "Heritage Language Programs" bekend

Canadian Scene - Tijdens een lunch in Queen's Park, aangeboden door Premier Davis en de voorzitter van de Advisory Council on Multiculturalism, Dr. George Korey, werd aan de leiders van ethnische groepen in Toronto meegedeeld, dat onder het nieuwe "Heritage Language Program" schoolbesturen provinciale gelden toegewezen zullen krijgen voor taalcursussen die na schooltijd of op de weekends worden gegeven.

Het programma, dat voornamelijk gericht is op jonge kinderen, zal geld beschikbaar

maken voor een half uur per dag of 2 1/2 uur per week. "Wij zullen de schoolbesturen aanmoedigen overal waar er vraag naar is zulke cursussen te organiseren", zegt Mr. Davis. "Dit nieuwe programma is een belangrijke stap voorwaarts. Het kan een geweldige hulp betekenen voor de vele groepen ouders die moeizaam proberen om hun moedertaal in leven te houden, en, even belangrijk, het zal het spectrum van studiemogelijkheden voor de kinderen in deze provincie verrijken."

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Bloedbad in Zuid Afrika

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overwinning over de Zoeloes te geven. En zij zwoeren een eed dat als God hen zou zegenen de zestiende december als een dag van herinnering, een gelofte-dag, door het volk in ere zou worden gehouden. En... God hoorde hun gebed. Pretorias leidde zijn Boeren in de slag tegen de Zoeloes. Dingaen werd verslagen.

Drieduizend Zoeloes werden gedood, en slechts drie Boeren werden licht gewond. Was dat niet Gods hand in de geschiedenis? was dit niet Zijn vinger? 16 december werd genoemd Dingaansdag voor een lange tijd, meer dan een eeuw, en daarna, in 1952, werd het "de dag van het verbond" genoemd. En wordt nog steeds door de afrikaners in ere gehouden. 16 december 1938, honderd jaar na de slag van de bloedrivier (zo werd de slag genoemd) werd de grondslag gelegd van het grote Voortrekkers Monument, dat nu staat op een van de Pretoria heuvels.

En elk jaar wordt deze nationale dag door de afrikaners plechtig gevierd.

"Enerzijds is er," zo schrijft prof. König "in de afrikaanse kerken een algemeen aanvaarde interpretatie, dat 'Bloedrivier' (de overwinning van een handjevol Boeren over duizenden zoeloe-krijgers, volgende op de verraderlijke vermoordding van Retief en de zijnen door zoeloe-koning Dingaen) het kennelijk ingrijpen van God in onze geschiedenis was, maar, er is ook een andere vroege interpretatie — bij de meesten van ons minder bekend en tot dusver nog niet voldoende nagevorst. In de Kaap hebben nl. afrikaanse christenen de moorden op de Boeren als het kennelijk oordeel van God over de Grote Trek gezien, omdat de Voortrekkers het wettige gezag van de engelse overheid hebben verworpen."

Het beoordelen van de geschiedenis is altijd moeilijk. God interpreteert de geschiedenis soms in de bijbel. Maar kunnen wij het ook doen? Is het niet beter om maar te blijven bij het belijden: God regeert, Hij regeert alleen, en Hij regeert alles! En de moordpartij van Dingaen, en de overwinning aan de Bloedrivier. Niets valt buiten Zijn bestek.

Het is ontroerend om te lezen: Even later stonden we op het stukje land waar Piet Retief en zijn groep van 70 Boeren waren vermoord door de heldense zoeloes enkele uren nadat het vredesverdrag was getekend. Wij zagen het monument dat de Boeren op deze plaats hadden opgericht. Wij liepen naar de plaats waar Dingaen's tent stond, en toen naar het graf van Piet Retief. Het belangrijkste was voor ons de tekst van het verdrag, in brons, dat de Zoeloes en de

Boeren getekend hadden in 1838, even voor de moordpartij. (P. Schrottenboer, Conflict & Hope in South Africa, blz. 12.)

En daarna, nog in hetzelfde jaar, de glansrijke overwinning op de zoeloes bij de Bloedrivier.

König worstelt om richtlijnen te vinden, die ons kunnen helpen om de geschiedenis waarin wij leven te interpreteren.

De geschiedenis, zo zegt hij, heeft een doel: de realisering in de wereld van de verzoening, vrede en gerech-

tigheid, die in Jezus Christus gestalte hebben gekregen.

Er is geen goede interpretatie buiten het geloof om.

Hij zelf is van mening dat het gebeuren bij de Bloedrivier Inderdaad een ingrijpen van God was in de geschiedenis van Zuid-Afrika. Hij zegt ook:

"De laatste vraag is echter niet of Gods handelen in een bepaalde gebeurtenis kan worden gezien, maar wat Gods bedoeling daarmee is! Die bedoeling kan alleen in geloofsgehoorzaamheid gezocht worden."

door J. Van Harmelen
(overgenomen uit De Wachter)



Nieuw
Bejaarden Pensioen

Niets verandert... alleen ten goede

Het Old Age Security Program, dat onlangs is verbeterd door het Canadese Parlement, ziet in de toekomst.

Als u nu een Old Age Security pensioen ontvangt verandert er niets. Uw uitkeringen gaan gewoon door als tevoren.

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Als u over de 25 jaar bent, hier woont, of in het verleden hier hebt gewoond (na uw 18e jaar) of in het bezit bent van een Immigranten visum als de verbeteringen wet worden, hebt u de keuze - op 65 jarige leeftijd - te kiezen voor het pensioen volgens de oude regels of volgens de nieuwe. Dat is geheel aan u.

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- hier geboren bent en woont
- hier geboren bent en vertrokken bent
- hier geboren bent, vertrokken en
- teruggekomen bent
- hierheen gekomen bent als immigrant

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DRIE DINGEN

Drie dingen drukken mijn gemoed
Eerst, dat ik weet, dat 'k sterven moet.
Het tweede drukt mij nog veel meer:
Het is, dat ik niet weet: Wanneer.
Het derde drukt mij bovenal:
Dat ik niet weet hoe het komen zal.

Drie dingen troosten mijn gemoed:
Ik ben gekocht door Christus' bloed.
Het tweede troost mij nog veel meer
't Zij ik leef of sterf, ik behoor den Heer!
Het derde troost mij bovenal!
Ik weet, dat 'k door Hem, dan zalig wezen zal.

Mrs. A. Vuyk



Health
and Welfare
Canada
Marc Lalonde,
Minister

Santé et
Bien-être social
Canada

DE KEUS VAN 'T SMALLE PAD³⁸

een vervolgverhaal

door Gé Verhoog

"Uit het diepst van mijn hart zeg ik dit ook," zegt Verbeek, "ik zeg dit zo vaak, maar de duisternis is zo zwaar - zo ondoordringbaar."

"Ik denk aan David," herinnert de dominee, "in stilheid en vertrouwen zal uw sterkte zijn - laten we daar eens aan denken. Alles in Gods hand geven, alles - als dat onze kracht is, dan kunnen we niet hoger grijpen, en we mogen zo hoog grijpen."

"Ach, dominee."

"Verbeek, u weet van uzelf, dat u alles doet om naar Gods gebod te leven; u offert daarvoor klanten, u laat u bespotten en smaden, u houdt u aan Gods Woord, maar ik vraag u toch: waarom leest u de Bijbel maar half?"

"Half?" Verbeek ziet hem verwonderd aan. "Ik lees en ken de Bijbel van Genesis een tot Openbaring twee-en-twintig."

"En door die kennis bent u toch tot een bepaalde verstarring gekomen," merkt de dominee op, "gebod op gebod en regel op regel is een groot gevaar voor ons doorleefd beginsel. De wet moet niet voor de wijsheid gaan - dat geeft verstarring en verkeerde gevolgtrekkingen. U leeft in de gedachte en mening, dat God een meedogenloos Rechter is, als wij Hem tergen met onze zonden en - het is zo. Maar tegelijk is Christus daar met Zijn offer voor ons en dan zijn we voorgoed kinderen van God; dan is God onze Vader in de hemel geworden en die Vader ontfermt zich over Zijn kinderen. U leest de teksten en u neemt het niet aan, dat God Zelf zegt: Ge hebt geen bovenmenselijke verzoeken te doorstaan, God is gefrouw, God kan Zichzelf niet verloochenen: Hij is getrouwd! Dat is het enige fundament met het zegel: De Here kent al de Zijnen."

Samen zitten ze op de ruwe afgezaagde boomstammen in de werkplaats; het ene kind van God moet de ander helpen, maar wie zal dit kunnen als God niet helpt? Er is een dringend gebed in het hart van de predikant.

"Laten we niet naar onszelf zien," zegt hij, "we moeten over alles heen omhoog zien naar God die gezegd heeft: Ik help u, niemand kan Mijn kinderen uit Mijn hand rukken, en die God is getrouwd aan Zijn woord - wat willen we nog meer?"

Verbeek buigt het hoofd. "Ja, God kent meer trouw dan wij..."

"Wij weten niet wat Gods weg is met Marijtje," zegt de dominee zacht, "maar God straft niet zo wreed. Hij beproeft ons geloof wel vaak."

Dan bidden deze twee mannen in de stille werkplaats - twee kinderen van God, die geen raad meer weten en daarom het hoogste grijpen wat een mensenkind kan grijpen - Gods hand.

In stilheid en vertrouwen zal uw sterkte zijn - de woorden zijn gegrift in de ziel van Verbeek. Hij ziet hoe verzwakt zijn kind is door de hoge koortsen, hoe haar stralende oogjes wegzinken in het wasbleke gezichtje, hoe haar smalle handjes zoeken over het laken - hoe moeder steeds weer die handjes in haar handen neemt -

Dan neemt Verbeek de Bijbel en leest wat God hem wil zeggen. Dan ziet hij God als Rechter, maar toch - maar toch - Jesaja veertig. "Weet gij het niet?"

Met wie wilt ge Mij vergelijken? Heft uw ogen naar omhoog en ziet: wie heeft dit alles geschapen? Hij, die alles bij name roept door de grootheid zijner sterkte - Waarom zegt gij, o, Jacob, en spreekt, o Israël: mijn weg is voor de Here verborgen en mijn recht gaat aan mijn

God voorbij? Weet gij het niet? Een eeuwig God is de Here, Schepper van de einden der aarde. Hij wordt noch moede noch mat - Die den Here verwachten putten nieuwe kracht -"

Hij schuift de Bijbel naar zijn vrouw, met bevende vinger wijst hij naar deze teksten.

"De enige weg," zegt ze met een vreemde stem, "wat zijn wij zonder God?" Ze keert zich naar het moegestreden lichaampje van haar kind. Haar lippen trillen en een tranenwaas strijkt voor haar ogen.

"Maar de weg is zwaar - Dat God ons genadig zij..."

Die avond worden alle ramen van de kleine woning gesloten. Marijtje is gestorven.

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Het leven gaat voort alsof men geen ogenblik mag stilstaan om zich te bezinnen. Verbeek staat weer elke dag in zijn werkplaats klompen te maken en hoopt op een vroeg voorjaar, zodat het rietdekken goed op gang kan komen.

De klompen worden regelmatig gekocht; men weet dat de exemplaren door Verbeek gemaakt, goed zijn en niet duur. Het vorige jaar waren begin juni alle klompen verkocht - zou het weer lukken?

Peter vindt het verre van plezierig: zijn vader is zo stil en stroef als het maar kan; het is of zijn gestalte wat gebogen is geworden. Moeder is ook stil, er ligt een droeve, peinzende trek om haar mond. Peter tobt met de vraag, waarom zijn kleine zusje niet meer bij hen is; waarom enkele weken geleden Henk en Teunis met andere grotere jongens van de kerk de kleine kist uit huis droegen.

De naam van Marijtje wordt nauwelijks genoemd, het is of allen bij die naam de pijn van open wonden voelen. Klaartje is de enige, die tracht wat zonneshijns terug te brengen in huis; ze helpt moeder en vaak ook Peter, als hij met de kruiwagen naar de bakker moet, want de klompen moeten gedroogd. Alsof er niets is gebeurd.

Met Henk is ook geen praten; Henk kan soms zo somber kijken en zuchten; hij is op belijdenis catechisatie, maar heeft nu gezegd, dat het niet vast is dat hij het volgend jaar belijdenis zal afleggen en zich aan de kerk zal verbinden om deel te nemen aan het Heilig Avondmaal.

Gelukkig dat Jacoba vrolijker is; Jacoba kan zo vergoelijkend met haar hand door Henk's donkere krullen strijken en zeggen: "Ben je weer naar de diepte afgestoken? Het geloof is een blij bezit, hoor!"

De eerste keer, dat Jacoba dergelijke meningen uitte in hun gezin, keek vader verontrust op, maar gelukkig vond Henk het juiste antwoord voor vader in oost invallen: "Jacob, je bent een dertel jong ding, je moet nog veel leren."

Met Teunis kan Peter beter praten, vooral onderweg naar en van de catechisatie.

"Luister," heeft Teunis deze week gezegd, "het verschrikkelijke waar we aan moeten wennen is, dat Marijtje nooit meer terug komt. Dat is verschrikkelijk. Dat vergeten we nooit. Maar ze is in de hemel -"

Peter dacht aan het uur voor de begrafenis; het laatste afscheid. De dominee, die was als een van hen - en dan ineens, de stokkende woorden van vader: "De Verbondsbelofte is ons tot troost..."

Hierover praten Teunis en Peter; de

waarde van hun doop, de Verbondsbelofte, daarom geloven zij in het nauwelijks denkbare, dat het kleine zusje bij Jezus is en hen wacht.

En nu is het de week van voorbereiding voor het te vieren Heilig Avondmaal. Is het Verbeek ooit zo zwaar gevallen? Hij heeft zich de vorige keer verblijd gevoeld dat hij mocht aanzitten, nu hij zich in de kerk bevond waar hij Christus mocht weten - Maar de slag, de telkens weer opstotende angst, dat God hem gestraft heeft, kan hem deze week zwaar bespringen. Hij heeft aan de tafel gezeten, waar Christus gastheer was en meende, dat het kon en mocht, maar was dit zo? , dat afschuwelijke twijfelen of hij bij de kinderen Gods behoort. Hij wil, ja, hij wil, maar wil God het?

"In stilheid en vertrouwen is onze sterkte." Soms aanvaardt hij het maar dan weet hij weer dat de mens ook stil en vertrouwend in de hel kan storten: die mens heeft zich hoogmoedig voor God gedragen en zijn schuld niet gevoeld...

De groef om zijn mond is dieper geworden, zelden lacht Verbeek en deze weken hebben hem als het ware voorgoed tot de zwaarmoedigen gemaakt.

Dan de zorg - er is amper genoeg geld voor het normale leven, al is zijn vrouw bijzonder zuinig; bij plotselinge uitgaven is er geen geld.

Een kleur van schaamte voelde hij over zijn ruig gezicht vliegen toen direct na de begrafenis een lid van de diaconie naar hem toekwam. De man vroeg niets en niemand heeft het gezien. Vijfentwintig gulden gaf hij Verbeek. "Broeder Verbeek, we zijn voor God een gezin, de een helpt de ander - wij weten dat u nooit zult vragen maar weten ook dat u dit nodig hebt."

Voor Verbeek iets kon zeggen, was de man in het donker verdwenen en Verbeek kon niet anders dan dit dankbaar aanvaarden. Ook dit vergeet hij niet.

Nu is het zondag, maar Verbeek is niet naar de ochtenddienst gegaan; hij gaat alleen de Rijndijk op, ver weg van het dorp. Alleen. Hij weet zijn vrouw wel aan het Avondmaal, maar hij heeft geen vrijmoedigheid.

Wat zei de dominee eens? Omhoog zien, over alle dingen omhoog zien naar God - Verbeek weet het. Hij kan zich niet bezondigen aan het feit dat hij zou aanzitten en voelen dat God hem weg zou kunnen sturen omdat hij geen brulloftskleed aan heeft. Brulloftskleed, dat eenmaal verwisseld zal worden voor het witte kleed dat de kinderen Gods zullen dragen in de eeuwige heerlijkheid. Hij - de zondaar!

Op de terugweg hoort hij plotseling de stem van Klaas Bley - het herinnert hem aan de vele Zondagavonden dat zij met enkele anderen hebben gepraat over de geestelijke dingen.

"Je was er vanmorgen niet," zegt Klaas, "de tafel stond aangericht, maar jij ontbrak."

Verbeek tuurt naar de verre horizon. "Je kent de reden."

"Daarom kom ik naar je toe." Klaas loopt langzaam met hem terug naar het dorp. "Ik hou er van na de dienst wat over de preek na te denken en zoek het vrije veld op."

"Vanmorgen was er geen preek -"

"Niet zoals je bedoelt, maar wel als je ziet hoe het Avondmaal gevierd wordt. Je moet vanmiddag naar de kerk gaan, Verbeek - Christus roept ook jou aan Zijn tafel."

"Je weet er alles van," komt Verbeek even los, "ik ga door een dal, zo donker, en zo zwaar - daarbij de dagelijkse zorgen - de toekomst - m'n werk - de opvoeding - de verantwoording..."

Klaas staat even stil, legt zijn hand op

de schouder van Verbeek. "Zal ik je eens iets zeggen, Verbeek? Je hebt het verre van gemakkelijk, de zorgen zijn groot maar waarom ga je juist daarom niet naar het Avondmaal van Christus? Denk toch aan de woorden: Eet en drink, want de weg zou voor u te veel zijn..."

Het slaat door Verbeek heen. "Eet en drink - want de weg zou voor u teveel zijn -" De weg is teveel - hij kan het niet aan. Is het waar dat hij zich juist verwijderd houdt van alle hulp?

Hij loopt langzaam door. Bij zijn huis gekomen, geeft hij Klaas Bley de hand. "Ik zal vanmiddag aan het Avondmaal aanzitten, Klaas. Maar bid voor wankelmoedigen zoals ik..."

Aan het middagmaal gezeten, vouwen allen de handen. Verbeek heeft de gewoonte op Zondag het volmaakte gebed te zeggen, dat Jezus Zijn kinderen leerde. Verbeek vouwt de handen en buigt het hoofd. "Onze Vader..." Dan stikt hij - het is als snoert zijn keel dicht. Het is even stil in de kamer, dan is het Teunis, die met zachte, klare stem de taak van zijn vader overneemt en het "Onze Vader" bidt.

Het is een geslagen hart dat meebidt met zijn zoon -

En God sluit ook Zijn moeilijkste kinderen in Zijn hart.

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De dagen lengen alweer en dit heeft tot gevolg, dat Verbeek en Peter het rietdekken zijn begonnen. In de werkplaats zijn de wilgenstammen allen tot klompen verwerkt; straks zullen nieuwe stammen in de vaart gelegd worden maar Verbeek neemt geen extra voorraad meer. Het kan zelfs zijn, dat hij te veel heeft aan het gewone kwantum: de klompen zijn niet allen uitverkocht. Dit is zorgelijk, want de rekeningen zullen wel blijven komen.

Het rietdekkersvak geeft enige vastheid van inkomen, maar waar vanaf gaat en niet bijkomt, dat wordt minder, volgens Bartjens - Verbeek houdt deze wijsheid goed in het oog.

Het jaarlijkse bezoek aan tante Doetje heeft Peter niet meegemaakt, want Henk ging mee. "Twee bereiken meer dan een," zei Verbeek, "Henk heeft de leeftijd en kan z'n steentje bijdragen in het geval testament van tante."

Het was als elk jaar: tante Doetje met de bloemetjes boezelaar en het kittige stemmetje; veel vlees in de pan en een overdreven grote pudding toe - ze smeed met haar geld. Oude vrouwen hebben geen verstand van geld; ze denken maar dat het niet op kan en Verbeek had een prachtige gelegenheid over haar geld te praten, waarbij Henk hielp. Tante had het ineens over neef de pimpelaar.

"Ik mot je waarschouwe voor zijn," zei ze. "Neef het gosie waar en verstand van het riet, maar hij drinkt vaak teveel en dan zou hij je bedriegen. 't is ommers zo: as de wijn is in de man is de wijsheid in de kan."

"Zo is het," knikte Verbeek, "houdt dat goed in 't oog, tante Doetje! Ik heb u er al meer op gewezen dat hij niet te veel geld in handen moet hebben, want alles gaat naar de kroeg."

"Drinkers maken graag schulden," waarschuwt Henk.

"Bij mijn maakt neef geen schulden," verzekert tante Doetje, "jullie weten dat ik wat geld heb, maar ik zal 't goed maken met m'n geld en ik laat me niet koejenen. Wat neef an geld beurt, kannie opmaken, maar van mijn geld zalie niet dronken worden."

Dit stelde Verbeek gerust en Henk grapte: "Ik sta toch wel in uw testament?"

Wordt vervolgd

Continued from page 9

VANDEZANDE: What do you propose Christians do if they are aware of the fact that conservatism, and liberalism and socialism really are no alternatives to the present kind of pragmatistic autistic politics we have? What do you think Christians ought to do as a Christian community?

VANDEZANDE: But how is that going to change Carter's position that food can be used as a weapon to bring the Third World people's into line? All you do is send more grain to Bangladesh. But that isn't going to change Carter's mind if economic policies of the U.S. have to change.

SPYKMAN: No, I think that there's bandaide approaches, if I may call them that, we've tried enough of those. And the Third World has recognized that Catholic Social Services agencies won't do it and Protestant charities won't do it. It's going to take a major restructuring of the flow of goods and capital between the Third World and the First and Second Worlds in order to get anything done.

VANDEZANDE: Now how

SPYKMAN: I really believe that it's almost indispensable that Christians band together in a free association for Christian political witness. So that we can draw up papers, go to hearings, create an alternative presence in the political world with a forceful vision and with a clear voice.

SPYKMAN: Because I think that the existing parties are adhered to so many vested interests that conflict to this kind of thing.

VANDEZANDE: And what is the unique difference ultimately then you know between a conservative or a liberal position, and what you conceive to be the Christian position?

SPYKMAN: I think the basic difference is this that parties are out basically for self preservation and to win.

VANDEZANDE: Now Christians have often done that.

SPYKMAN: That's right. And they've often been wrong. I think that's why it's time for a change that one is willing to say, I'm willing to be clobbered publicly for Christ's sake. I'd rather be right than president.

VANDEZANDE: Thanks Gordon, it's been a pleasure to listen to you speak your mind and we hope to meet again.

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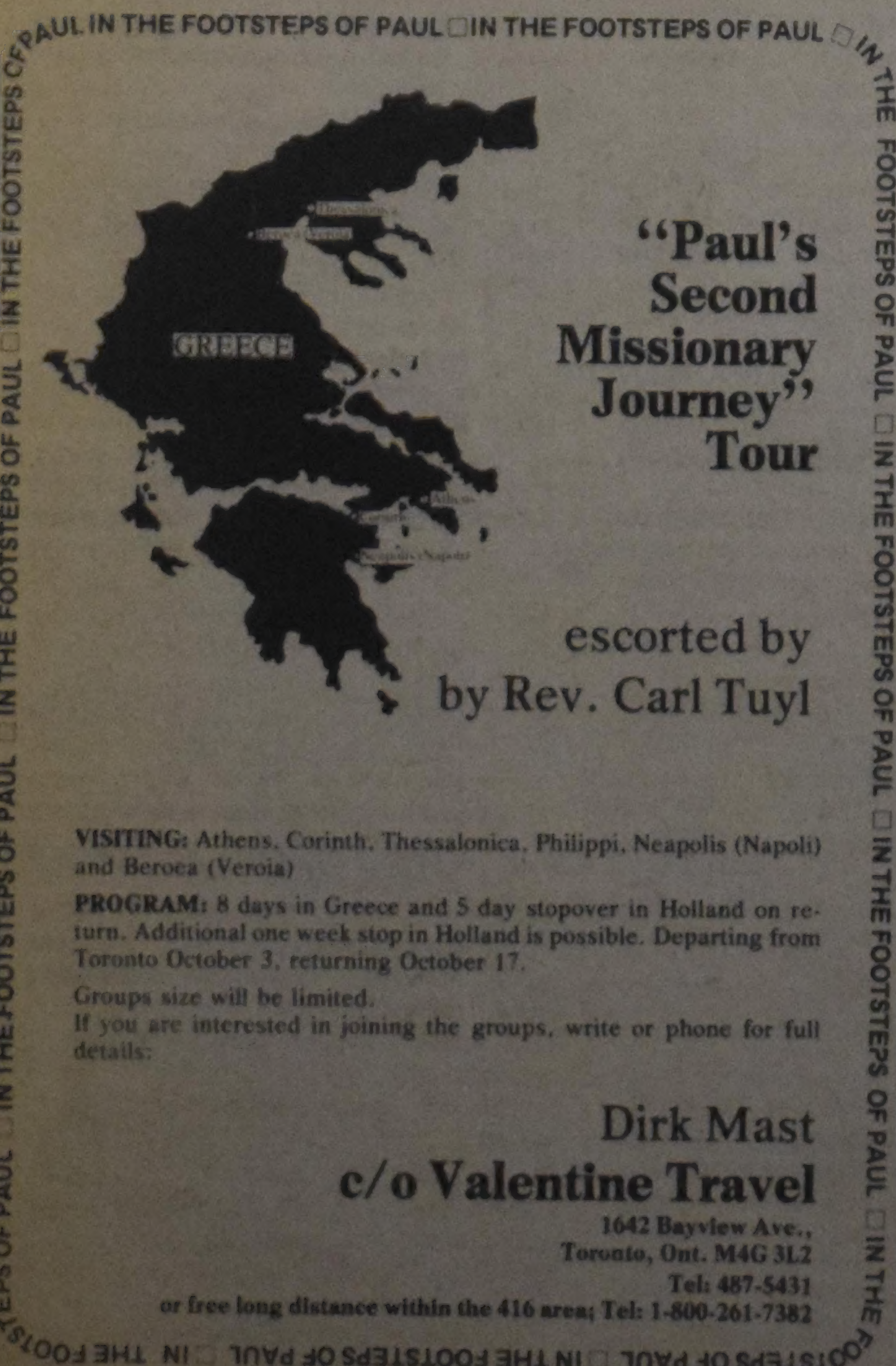
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Classified Advertising

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Obituaries.....	\$9.00
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Calvinist Contact

99 NIAGARA STREET,
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L2R 4L3

Notes of Thanks

VEGTER: Mr. & Mrs. Henry Vegter wish to thank our children and grandchildren, relatives and friends for the many best wishes, cards, flowers and gifts received on their 50th wedding anniversary. You made our anniversary a real enjoyable day. Above all we give thanks to the Lord, who led and protected us in all these years. Sunset Homes, apt. 103, 2 White St., St. Catharines, Ont. L2N 1Z2

HUISMAN & WAASDORP: Mr. & Mrs. E. Huisman, nee van Rijswijk, en Mr. & Mrs. A. Waasdorp, nee van Rijswijk, wish to thank all their relatives, friends and neighbours from all over Canada and the Netherlands, for their gifts, flowers cards and good wishes. Special thanks to our children and grandchildren for the wonderful days they gave us on our 40th anniversary. Above all be the glory to God who has been with us during those years.

FLUIT: Mrs. L. Fluit and family would like to thank all their relatives and friends for their prayers, cards and visits during the passing away of their husband, father and grandfather. Drayton, Ont.

Births

STEGENGA: John and Annette (nee Stam) thank the Lord for the safe arrival of their first child **KAREN LYNNE** on Thursday June 2, 1977. First grandchild for Mr. & Mrs. R. Stegenka and Mr. & Mrs. D. Stam. R.R.#1, Jarvis, Ont. N0A 1J0.

VANDER PLOEG: With great joy and thankfulness to the Lord, we wish to announce the birth of our first child, a son, **MICHAEL KEVIN** born on June 1, 1977. Proud parents are Andrew and Anne Vander Ploeg. Michael is the second grandchild for Mr. & Mrs. J. Voogd of Bolton, Ont. and seventh grandchild for Mr. & Mrs. C. Vander Ploeg of Brampton, Ont.

BOVERHOF: With thankfulness to God, the Giver of life, Bert and Margaret Boverhof (nee Vermeer) are happy to announce the birth of their second child, a daughter, **ANDREA NELLA**, born on Wednesday June 8, 1977, 8 lbs. 8 oz. A little sister for Mark. 2nd grandchild for Mr. & Mrs. G. Vermeer of Welland and 16th grandchild for Mr. & Mrs. R. Boverhof of Wellandport.

DEGIER: With much joy and thanks to our Lord, we wish to announce the birth of our second child, a healthy son, whom we have named **BRADLEY JOHN**, born on June 10, 1977. Proud and thankful parents are John and Diane Degier. Fourth grandchild for both Mr. & Mrs. John Lammers in Brampton, Ont. and for Mr. & Mrs. Gerald Degier of Brampton, Ont. 2 Dennison Ave., Brampton, Ont.

Births

VAN DIJKEN: We thank the Lord for the precious gift of a son, **KEVIN PETER**, born June 7, 1977. A little brother for Patricia. Proud parents are Peter and Alice Van Dijken. Tenth grandchild for Mr. & Mrs. R. Fluit, Ancaster, Ont. Third grandchild for Mr. & Mrs. D. Van Dijken, Cayuga, Ont. R.R.#1, Waterdown, Ont. L0R 2H0.

LUTZ: Earl & Angie (nee Van Dyke) thank God for the safe arrival of their fourth child, a son **AARON JACOB**, 7 lbs 4 oz., on June 18, 1977. Twenty-seventh grandchild for Hilyard Lutz, Kingston and thirteenth grandchild for Mr. & Mrs. Frank Van Dyke of Kingston.

Marriages

GREVERS-SCHIPPER: Mr. & Mrs. John Grevers of Tavistock, Ont. are pleased to announce the forthcoming marriage of their daughter **GRACE** to **HARRY SCHIPPER**, son of Mr. & Mrs. Henry Schipper of Aylmer, Ont. The wedding ceremony will take place, the Lord willing, on Friday, July 8th, 1977 at 7:00 p.m. in the Maranatha Christian Reformed Church of Woodstock. Rev. Henry Lunshof officiating. Future address: 545 Talbot St. West, Aylmer, Ont.

BOND-TUYNES: Mr. & Mrs. Jacob Bondt of Cornwall, P.E.I. and Mr. & Mrs. John Tuynes of Trenton Ont. are pleased to announce the forthcoming marriage of their children **LEVINA** and **HERMAN**. The wedding ceremony will take place D.V. on June 25, 1977 at 7:30 p.m. in the Christian Reformed Church, Charlottetown, P.E.I., Rev. H. Boer officiating. Future address: R.R.# 3, Brighton, Ont. K0K 1H0.

KORPEL-STEENBERGEN: Mr. & Mrs. Arthur Korpel of R.R.2, Beeton wish to announce the marriage of their eldest daughter **HENRIETTA ELLEN** to **MR. BILL STEENBERGEN** son of Mr. & Mrs. L. Steenbergen of R.R.2 Drayton, on the 9th of July, 1977 in the Chr. Ref. Church of Allston at 2:30 p.m. Rev. J. Hielkema officiating. Future address: 111 First Street, Shelburne, Ont.

DENHAAN-BOERSMA: Mr. & Mrs. Bert Denhaan and Mr. & Mrs. J. Boersma are happy to announce the forthcoming marriage of their children **ELIZABETH** and **ARTHUR**. The wedding ceremony will take place D.V. on July 8, 1977 at 7 p.m. in the First Christian Reformed Church of New Westminster. Rev. William VanDerBeek officiating. Future address: 5715 Willingdon Ave., Burnaby, B.C.

DE WIT-KOOIMAN: Mr. & Mrs. H. DeWit and Mrs. H. Kooiman invite you to share in their joy as God brings their children **LYNN** and **SIMON** together as one for life in Christ. They begin this holy union D.V. Friday, July 1, 1977 at 7:30 p.m. in the Inwood Christian Ref. Church, Inwood, Iowa. Rev. D. Smit officiating. An open house reception will be held on July 15, beginning at 8 p.m. at the H.D.C.H. gym for all friends of the couple. No gifts please. Future address: R.R. #2, Niagara-on-the-Lake, Ont.

DEKAM-VAN DORP: The wedding celebration of **GENEVA DEKAM** and **JOHANNES VAN DORP** will be held D.V. on Saturday, July 2, 1977, at 3:00 p.m. in the Surrey Chr. Ref. Church, Surrey, B.C., with Rev. D. Pierik officiating. Parents of the couple are Mrs. Nelvia DeKam, Worthington, Mn., and Mr. & Mrs. Gerrit Van Dorp, Egbert, Ont. Their future address is 10711 Swinton Cres., Richmond, B.C.

Marriages

BROUWER-KUIPERY: Mr. & Mrs. K. Brouwer of Wellandport and Mr. & Mrs. J. Kuiper of St. Catharines are happy to announce the marriage of their children **TINA** & **ARTHUR** D.V. July 8th, 1977, at 7 o'clock in the Riverside Christian Reformed Church, Wellandport. Rev. H. De Bolster of St. Catharines officiating. Future address: 4 Peachdale Street, St. Catharines, Ont.

Anniversaries

1927 1977
On July 1977, the Lord willing, we hope to celebrate with our parents and grandparents

FRANK BURGGRAAF
and
JOHANNA BURGGRAAF
den Hartog

May the Lord spare them and be their trust in years to come is the wish of their thankful children and grandchildren,
Chatham — Arle & Jannie Burggraaf
Bramalea — Nellie & Rein de Vries and 13 grandchildren
R.R.#1, Charing Cross, Ont.

With joy and gratitude to God we hope to celebrate with our parents and grandparents,

AREND and JANTJE SCHIPPER
nee te Strate

their 40th wedding anniversary, on July 8, 1977 D.V. Their grateful children and grandchildren,
Clinton — Willy & Sander VanDorp: Cathy, Andy, John, Janice, Jack, Theresa
St. Thomas — Grace Schipper
Wallacetown — Ben & Jo Schipper: Christie, Danny
Ed & Atty Schipper: Pauline, Patricia, Pamela, James, Nathan
St. Thomas — Ria & Rudi Boulius: Jeanette, Derek, Carolyn
Philippines — Joanne & Len Newell
Shedden — Jane & John Garrow: Angela, Jeffrey
Open House at the Presbyterian Church in Wallacetown from 8-9.30 p.m. Home address: R.R.#2, Wallacetown, N0L 2M0.

1952 1977
With joy and gratitude we hope to celebrate, the Lord willing, on July 1st, 1977, the 25th wedding anniversary of our parents

ALBERT and JENNY
VALKENBURG nee Greidanus

"Whoso findeth a wife, findeth a good thing, and obtaineth favour of the Lord." Prov. 18:22
It is our hope and prayer that the Lord may continue to bless and guide them.
Their children,
John & Nellie Hoogendoorn
Wynne, Peter, Alice, Dorothy,
John, Chris, Henry

1947 1977
With joy and thankfulness to God we celebrated on June 20, 1977, the 30th wedding anniversary of our parents and grandparents,

JAN and HELENA HANSMA
nee Ringelberg

We pray that the Lord will continue to bless them in the years to come.
With love:
Hamilton, Ont. — Sam & Corrie Hogeterp: Jonathan, Becky
Breslau, Ont. — Frank & Ghislaine Hansma: Nathalie, Daniel
Endako, B.C. — Henry & Marian Hansma: Sarah
Steve & Margaret Hansma:
Anthony
Edmonton, Alta. — John Hansma
Burlington, Ont. — Arnold Hansma
Niagara Falls, Ont. — Janet Hansma
Home address: R.R.#2, Drayton, Ont. N0G 1P0.

Anniversaries

1952 1977
On July 6, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our dear parents and grandparents

HARM and AALTJE KELLY
nee Zantingh

We are thankful that the Lord has blessed and spared them for us as a family and we pray that God will continue to bless and keep them for us in the years to come.

Their thankful children,
Dunnville — Ina & Harry Bethlehem: Sheri Lisa, Harold
Smithville — Clara & Gary Wielink: Michael
Binbrook — Elly & Henry Wielink: Keithie, Alicia
At home — Ed Kelly & Alice Jansema
Henry Kelly & Roelie Jansema
Harold, Johnny, Janet
Open house at Theydon Hall at 8:00 p.m. on July 6, 1977. Home address: R.R.#2, Dunnville, Ont. N1A 2W2. Ph. 774-5265.

Wartena 1932 1977
With joy and gratitude to our heavenly Father we hope to celebrate on July 5, 1977, the 45th wedding anniversary of our dear parents and grandparents

GJALT (JOHN) and ELIZABETH
ROORDA nee Bylsma

Happy Anniversary, Mom and Dad. We wish you many more years and pray that God may continue to bless you and keep you.
Your thankful children and grandchildren,
Chatham — Art & Marion Bisschop: Arthur, Gerald, Elizabeth, Aileen, Wayne, Keith
Andy & Jean Roorda: Dean, Dale
Blenheim — Bill & Jill Sluys: Steven, Robert
Adrian (Mich) — George & Diane Roorda: Terry, Daniel, Cheryl, Doug.
Open House will be held on Tuesday July 5, 1977 from 8:00 to 9:30 p.m. in the First Christian Reformed Church Fellowship Hall in Chatham. Best wishes only. R.R.#5, Blenheim, Ont. N0P 1A0.

Ps. 121:8

Franecker 1947 1977
On July 9, 1977 our parents

FOPPE and JET DE JONG

will be celebrating their 30th wedding anniversary. Over the years God has blessed them richly, and we thank Him for them. Thank you, Mom and Dad for your love and care. Love from your children,
Edmonton, Alta. — Albert & Jessie Schut: Kevin, Steven
Bothwell, Ont. — Bob & Susan Palister: Gini, Greg, Jamie
At home — Darlene, Frances
268, Russell St., Woodstock, Ont. N4S 2Z4.

Ebenezer
We are thankful and happy with our parents

JOHN H. WIGGERS
and

ANN J. WIGGERS nee Sicking

that they may celebrate their 35th wedding anniversary D.V. on July 3, 1977. Ps. 103:15-18
Chatham, Ont. — Riki & Fred Westrik: Charles, John, Duane, Andrew
Brighton, Ont. — George & Sarah Wiggers: Lisa
Tranton, Ont. — Dianne & Henk te Brake: Andrea, Monique
Drayton, Ont. — Wilma & Albert Vos: John, Burke, Ruth
Trenton, Ont. — Audrey Wiggers & Hessel VanderVelde
Pamela Wiggers & Arnie VanderVelde

Anniversaries

"This is the day which the Lord has made; let us rejoice and be glad in it." Psalm 118:24
On July 1, D.V. we hope to celebrate the 45th wedding anniversary of our dear parents and grandparents,

HARRY and RIE PIJPER
nee Brondsema

Their wedding text: "In all your ways acknowledge Him and He will make straight your paths." Prov. 3:6
Their thankful children and grandchildren,
Guelph — Lena & Henk Oosterveld: Etta, Rick, Harry, Ron and Ed
Jo & Jake Klimstra: Alan, Jeffrey, Lenny and Emily
Albert & Linda Pijper: Jennifer and Gregory
Jean & Gerry Van Holst: Amy, Marcia and Timmy
Ed & Jane Pijper: Julie and Robbie
Home address: 257 Water St., Guelph, Ont. N1G 1B6

Obituaries

Psalm 90:12

"So teach us to number our days that we may get a heart of wisdom."
On June 7, 1977, after a long illness it pleased the Lord to take into His eternal Home our dear son and brother, grandson, nephew and cousin,

JOHN WILLIAM BAKKER

at the age of 21 years.
Parents: John & Joanne Bakker
Brothers and sisters: Joanne Bakker and Jerry Bekendam (fiancee), Paul, Kathy, Len
Grandparents: Mrs. K. Huiskamp nee Van der Starre, Winterswijk, the Netherlands
Mr. & Mrs. Leonard Van Harten, Brantford, Ont.
Many uncles, aunts, nephews and cousins.
The funeral was officiated by Rev. Alvin Venema, and was held on June 10, 1977 in the First Chr. Ref. Church of Brantford, Ont.
R.R.7, Brantford, Ont. N3T 5L9.

On June 11, 1977 the Lord took home our dearly beloved brother-in-law

JAN VANDERVAART

in his 89th year, beloved husband of Jeltje Veenstra
Holland — Mrs. Geertje Dijkstra-Veenstra
Mossley, Ont. — Bauke Mulder
Hiltje Mulder-Veenstra
Ingersoll, Ont. — Wietze Mulder
Marijke Mulder-Veenstra

We, the senior citizens of the Maranatha Chr. Ref. Church, Belleville, lost after much suffering our beloved member

KLAAS DOORNBOS

we believe that he is with the Lord now.
Sadly missed by all club members.
A good friend and brother in Christ. Belleville, June 8, 1977.

Ministers Wanted

FREDERICTON, N.B.: The Home Mission Church of Fredericton, New Brunswick is in need of pulpit supply for any of the Sundays of July 17, 24 or 31. Any minister who is willing to serve us while on vacation in the area, please contact Mr. Henry Pott, Keswick Ridge, N.B. E0H 1N0.

Share
your family news.

Classified Advertising

Teachers Wanted

ONTARIO

JARVIS: Due to unforeseen circumstances the Jarvis District Christian School requires a **grade 1 teacher**, beginning September 1977. Please direct all applications to Pete Weening, principal, R.R.1, Jarvis, Ont. N0A 1J0. Tel. 587-4444(school) or 428-0887(home).

LONDON: Two new half-time positions for fall 1977-78 for qualified applicants: a. kindergarten, three full days per week, b. remedial education, five half days per week. Please contact: Mr. Lloyd Burghart, principal, 519-455-0360 (school) or 519-455-4052 (home). Applicants should include: a. resume of training and experience b. statement of personal understanding of Christian education. c. citizenship d. two references. London Parental Christian School, 202 Clarke Rd., London, Ont. N5W 5E4.

WATERLOO: Laurentian Hills Chr. School requires a qualified, part-time **FRENCH** teacher for the 1977-78 school year. Approximately 4 hours/week. Apply in writing to Mr. B. McDonald, 11 Laurentian Drive, Kitchener, Ont.

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr. N. Vandooren principal. Tel. (416) 222 1711 (school) or 222-7419 (res.)

BRITISH COLUMBIA

JOHN KNOX CHRISTIAN SCHOOL BURNABY, B.C.

has an opening for a grade 3 teacher, for the 1977-1978 school term. Please send your applications to Mr. Ben Hendricks, 8260-13th Avenue, Burnaby, B.C. V3N 2G5 (Due to Manpower regulations only Canadian citizens need apply.)

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

SMITHERS: Smithers Chr. School needs two teachers for Sept. 1977. One Math/Science teacher for Junior High and one primary teacher. Contact G. Ewald, Box 2117, Smithers, B.C. V0J 2N0.

TERRACE, B.C.: Centennial Chr. School is in need of two teachers for the lower grades. If interested in meeting a challenge in an area of potential growth in the community, contact Mr. Richard Mills, princ. Centennial Chr. School, Box 317 Terrace, B.C. (604) 635-6173.

For Rent

Semi finished 1 bedroom apartment available for July and August in the A.A.C.S. building, Toronto. Call: Harry Vandervelde, at (416) 979-2331.

APT. FOR RENT: on first floor, with kitchen, bathroom, two bedrooms. Located in east end of Hamilton. Asking \$150. a month. Mr. H. Van Amerongen, 496 Cochrane Rd., Hamilton, Ont. L8K 3X3, phone: 547-8451.

Personal

A Chr. Ref. Lady over 65 would like to have company around the same age, in a town in Ontario. All letters will be answered. Please write to Box 4197, Calvinist Contact, Niagara St., St. Catharines, Ont. L2R 4L3.

For Sale

We sell imports from Holland. Do you want a store and house under one roof? We have it for you! For more information write to Box # 4198, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

DELICATESSEN ON WHEELS

is expanding again. This is your opportunity to grow with us. New Brunswick area established sales route is for sale with higher potential sales volume. Come on down to N.B. where the living is good. Interested persons should have some knowledge of Dutch and able to converse pleasantly. For more information write: **Gerry Blom R.R.#111-8, Rothesay, N.B., E0G 2W0.**

Real Estate

PROPERTY FOR SALE

Sacrifice — 25 acres with large greenhouses, near Toronto. All reasonable offers considered. Apply Box 4194, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

CHICKEN FARM

Farm operation in Peninsula, approx. 16,000 basic quota, including 2 layer barns, 2 homes, 1 growing barn, grading station, plus many more extras. For further information phone **Packham Real Estate at 388-0655 and ask for Lyle Jenkins or 774-5738 evenings.**

Established BROILER GROWING FARM

Over 50 acres - 47 workable. Well equipped broiler set-up with basic quota of 27,320 - 4-1/2 crops per year as board allows. Power feeding and ventilation systems. Large, modern 10-room home, nicely situated and landscaped. Two wells with jet systems. Near town of Caledonia in the Haldimand-Norfolk region. For appointment call collect between 6 and 8 a.m. **Fred W. Bray, Real Estate, 357 Upper Paradise Rd., Hamilton, L9C 5C6, 416-389-0344.**

TURKEY FARM AND CATTLE FEED LOT \$250,000 down

Approximately 50 acres, level clay soil. Lovely 9-room home with 2 bathrooms and hot air gas heating. Road frontage 1320 ft. Five turkey buildings with basic quota of 752,271 lb heavies and 310,680 lb broilers. Workshop, granary, silos. Cattle space of over 4600 sq. ft. Owner has put through 200 cattle in one year. This excellent payout has to be seen to be appreciated. Call collect for appointment between 6 and 8 a.m. **Fred W. Bray, Real Estate, 357 Upper Paradise Rd., Hamilton, L9C 5C6, 416-389-0344.**

SARNIA BLUEWATER COUNTRY For buying, selling or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you! Call or write:

**BART HUIZINGA
REAL ESTATE
1298 MICHIGAN AVE.
SARNIA, ONTARIO.
TEL. (519)-542-3494**

Real Estate

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Exeter area: 100 acres of productive land, farrow to finish operation, self unloading silo, mix mill, liquid manure system. Attractive four bedroom brick home.

Dashwood area: 50 acres of prime agricultural land, highway location, no buildings.

Clinton area: caged layers, 150 acres, basic quota 13,000 hens, older barn, set up for sows. Four bedroom home.

Caged layers: basic quota 12,384 hens, highway location. Four bedroom home.

Poultry farm: capacity 10,000 layers hatching contract available, well built; modernized home. 40 acres, beautiful location.

Broiler farm: medium sized quota, 50 acres of well-drained land. Solid two-storey home.

For more information contact: **PETER DAMSMA, R.R. 5, Clinton, Ont. N0M 1L0. Phone: 519-482-9849.**

MAURICE GARDINER REAL ESTATE, LTD.

Moving to London, Ontario?

It will be my pleasure to help you relocate in our beautiful "Forest" City.

Call: (519) 455-7558

Ron Schelhaas Realtor

15 Cree Place, London, Ont

Help Wanted

Needed in family of motherless home, with six children, ages 5-15 help in the household. Room available. Please contact George Stad, Box 2031, Smithers, B.C. V0J 2N0.

Prestige and rewarding opening for a Christian Secretary in Toronto, with a well-known Advertising Agency. Clerical work, typing, book-keeping etc. For further information and appointment call Mr. Sherrard at 223-7755 or 223-5346.

Real Estate

Moving to EDMONTON AREA?

for city or rural property call **J.B. (JOHN) LUDWIG**

A.E. Le Page Melton Real Estate Ltd.

15512 Stony Plain Road
(Christian School area specialist)
403-487-5884 (res.)
or **489-2551 (office)**, or
distacom **426-5880**, page 3393

Rent a Car

Planning to visit Europe?

Why not take a leisurely tour by car from **Lokhorst Auto's**. At lowest rental rates. For rates write: Egbert Ankersmit, 10 John St., Vineland, Ont. L0R 2C0. Ph. 416-562-5482.

Cottages

ALTON LODGES

1 and 2 bedroom clean house keeping cottages, family resort. 100 yds from sandy beach, close to fishing. 10 miles from Chr. Ref. Church. Len & Rita Bette, R.R.#1, Wasaga Beach, tel. 429-2420.

SHUSWAP LAKE AT EAGLE BAY B.C., cabins for rent, fully self contained, very private. Swim and boat dock. Phone 604-596-0723.

WASAGA BEACH: Private Bay front cottage, sleeps 7. Stove, fridge, heat etc., families only. \$75.00 weekly. Telephone (416) 525-1282.

Cottages

HAY BAY PARK

2 bedroom house trailers for rent on Lake Huron, 18 miles north of Wlarton, in the Bruce Peninsula. 160 acres of beautiful private setting, nature trails, fishing, boating, swimming. Reasonable rates. Reserve now. Phone 519-376-1823. John & Coby Van Bendegem, P.O. Box 820, Owen Sound, Ont.

MAPLE LEAF COTTAGES

Reserve your cottage now while we still have openings. Two and three bedroom cottages, boating, fishing, swimming, large playground. 1 1/2 miles from Chr. Ref. Church. Call (705) 326-4131, or write: Henry Zwiers, Maple Leaf Cottages, 640 High Street, Orillia, Ont. L3V 3Y4.

LITTLE EUROPE RESORT

BRACEBRIDGE, MUSKOKA
Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegheid. (Ideaal voor groepskampen). **R.S. Bakema, tel. 645-2738.** "Little Europe" vindt u 8 mijl ten oosten van Highway 11 aan de Muskoka Rd. No. 4, voorheen Van-koughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van de Chr. Ref. Church in Orillia. Alleen nog openingen voor de laatste week in Augustus.

KAHSHE LAKE RESORT

It's not too late to make your reservations for your summer vacation. We still have some vacancies. For safe swimming, boating, fishing and Muskoka hospitality, call (705) 689-2818 or write Glen & Bonnie Norman, Kahahe Lake Resort R.R.#2, Kilsworthy, Ont., P0E 1G0.

Notice for the Ontario, Canada students at Calvin College, Dordt and Trinity Colleges.

The Ontario Alliance of Christian Schools is continuing a loan fund to assist those students from Ontario, Canada who take courses leading to a BA in education. We hope to be able to give some assistance for the 1977-78 college years.

Application forms are available from the O.A.C.S. Teacher Recruitment Fund. Write to:

I. Witteveen, secr.
O.A.C.S. Teacher Recruitment Fund
460 Main St. E. Suite 301,
Hamilton, Ont. L8N 1K4

Notice: All requests for application forms must be received by the O.A.C.S. office on or before July 16, 1977.

Help Wanted

Help Wanted

THE KING'S COLLEGE

In Edmonton, Alberta, wishes to appoint a

DIRECTOR OF DEVELOPMENT

This person would (1) handle the public relations of the college; (2) develop the college's fiscal resources in church, business and industrial communities; and (3) coordinate the college's developmental activities. He/she would be responsible to the Board through the Dean of the college while being comfortable with taking initiative and working with a measure of independence.

The applicant would be committed to the educational principles of the college, have competence in public relations work, and be familiar with higher education.

The college offers an attractive salary commensurate with training and experience.

Applications that include a complete resume, salary expectation, date applicant is available and three references should be submitted to:

**Dr. Sidney De Waal, Dean
The King's College
Box 7 - Sub 11
University of Alberta
Edmonton, Alberta
T6G 2E0**

THINGS WE'VE READ



Southall-Sieders Funeral Home

1391 ONTARIO ST.,
BURLINGTON

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FUNERAL DIRECTOR

634-6422

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Call collect & ask for Herman Louter
25 Nihan Dr., St. Catharines, Ont. Tel. 935-8656

1952 THE LINDSAY CHRISTIAN 1977
REFORMED CHURCH

of Lindsay, Ont., in thankfulness to our Lord,
hopes to celebrate its

25th Anniversary on July 13, 1977.

A social evening will be held
in the Assembly Hall of I.E. Weldon
Secondary School on July 13 at 8.00 p.m.

A Sunday celebration service
with former ministers participating
is planned for July 17 at 10.00 a.m.

An Interdenominational outdoor service at 7.00 p.m.
in Victoria Park, Lindsay, Ontario

Former members and friends are cordially invited to celebrate with us.
For accommodation write to Mrs. T. Ottens, 246 Princes Elizabeth Cres.,
Lindsay, Ont.

Lambert Huizingh

Accredited Public
Accountant and Auditor
Commissioner for taking
Affidavits

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

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good Home in their old age.

Your financial help is welcome.
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Send your \$10.00 membership fee
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ton, Ontario.

COME GROW WITH US IN
HOUSTON

Houston, a rapidly expanding
rural town in beautiful
B.C., will become an excit-
ing place for people with
the reformed vision, espe-
cially young families.

If you and your family are
adventurous enough to be
willing to make a fresh start
and eager to make your
church membership rich
and meaningful, Houston
may be just the place for
you and your family.

We of the Houston CRC
will welcome you and your
family and help you to
make our town your per-
manent home.*

If you are interested, we'd
like you to contact us at the
below address. Who knows
you may wind up growing
with us.

Houston Committee
Box 647, Houston, B.C.
V0J 1Z0

* Local Chr school available.

“Call for help”

The Collingwood Christian School Society is in need of
many supplies and materials before the opening of their
school in September, 1977. Many items have already
been donated (and purchased), but we are still in need
of the following:

- Teachers desks (2)
- Teachers chairs (2)
- Office desk and chair
- 4 additional chairs
- Typewriter
- Piano (in good condition)
- All types of sports equip't.
- Any other useful office equipment, teaching aids,
and P.E. equipment.
- Cassette recorder
- Calculator
- T.V.
- Library resource material
- Audio-visual equipment

We also require, at this time, approximately \$5000.00
to cover initial start-up costs. Any donations to this
cause will be gratefully received. (Make cheques
payable to "Collingwood Christian School Society")
Please feel free to write or phone anytime for more
information.

Address: Box 405, Collingwood, Ont.
Phone: 1-705-429-3271

editor: Pete Layer



LET'S PLAY CHESS

APRIL LADDER

Contestants	Problems:	#695	#696	#697	#678 sub- total	Previous Total	Total
	Points:	3	2	3	2	10	
J. Wilms (I), Lindsay, Ont.		3	2	3	2	10	88 98 Winner!!
K. Amsinga (I) Strathroy, Ont.		3	2	3	2	10	73 83
C. Binneema (II), Cochrane, Ont.		3	2	3	2	10	67 77
H. Deuma, Wellandport, Ont.		3	0	3	2	8	51 59
J. Willemsma (I) Wilsonville, Ont.		—	0	3	—	3	31 34
M. Meilissen (IV), Ottawa, Ont.		3	2	3	2	10	12 22
H. Brouwer, Saanichton, B.C.		0	0	3	2	5	14 19
G. Bloemendal (II) Brampton, Ont.		3	2	3	2	10	(96) 10

COMMENTS

Hearty congratulations to Mr. Wilms who reached to the top of
the ladder for the second time. The publisher will soon contact you
about a book prize. I hope you will begin again next month.

The authors of the April problems were not able to keep many
secrets! The solvers found them all — except for a few times when
Black could suddenly check White, destroying his plan. No one
thought twice about allowing three White Knights on the board in
#697. Everyone was content to let White do a waiting move in #698.

Solutions to the April Problems

#695 (Palatz)

Key: 1. B-R3 threat 2. Q-N1 mate
1. —, K-Q8; 2. Q-N1 ch., KxP; 3. B-N4 mate
1. —, K-N8; 2. Q-N7 ch., K-R7 or 8; 3. Q-QN2 mate
2. —, K-B8; 3. Q-R1 mate

Try: 1. B-K4, K-Q8; 2. K-Q3, P-B8/N check

#696 (Segers)

Key: 1. Q-R7, threat; 2. R/K5-K3 mate
Tries: 1. QxR ch., NxQ or 1. Q-B4 ch., PxQ ch. or 1. Q-B5, QxB
no mates

#697 (Siers)

Key: 1. P-R8/N, KxN; 2. N/R8-B7, K-B1; 3. R-R8 mate

#698 (Bruma)

Key: 1. R-Q4 no threat (temp0)

Dutch Solutions

#695: 1. Lh3 dr. 2. Dgl mat

1. —, Kdl; 2. Dgl sch. enz.

1. —, Kbl; 2. Db7 sch., enz.

#696: 1. Dh7 dr. 2. T/5-e3 mat

#697: 1. a8/P, Kb8; 2. Pac7, Kc8; 3. Ta8 mat

#698: 1. Td4 tempo

Even Small Businesses Need To Feel Wanted

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though there are more than 10,000 families across Canada and the U.S. who are reading
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your community...those hundreds or thousands of Reformed Christians who live in your
area. Your business means a lot to them.

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souvenir or barbershop, we are going to feature advertisements from independent
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specially designed for you. We will place an ad about your business for as little as \$10 per
insertion. That ad will, of course, appear nation-wide, but more important, it will appeal
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